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THE TRANSLATION OF AN ANCIENT FORMULA OF MAGICAL EXORCISM, WRITTEN IN CIPHER.

BY GEO. DODDS, D.D., ETC., ETC.

—————“ Though my mind's not
Hoodwink'd with rustic marvels, I do think
There are more things in the grove, the air, the flood,
Yea, and the charnell'd earth, than what wise man
Who walks so proud as if his form alone
Fill'd the wide temple of the Universe,
Will let a frail one say,—I'd write if the Creed
O, the sagest head alive, that fearful forms,
Holy or reprobate, do page men's heels ;
That shapes too horrid for our gaze, stand o'er
The murderer's dust, and for revenge glare up,
Even till the stars weep for very pity.”

Shakspeare.

THE engraving given in plate XVII. is a fac-simile of a paper that was found under a brass plate on an old tombstone in a churchyard in Lancashire, about forty years ago. The paper had been folded into the form of a letter, and is written in cypher.

The superscription, of which a fac-simile is given on the same plate, is “*Agla en tetragrammaton*,” i. e., *Agla* in the word of four letters.

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▲

Aglā is a cabalistic word, formed of the initial letters of the four following words:—

אני	לעלם	נבר	אני
א	ל	ג	א
A	L	G	A

Thou, O Lord, art mighty for ever.

Aglā was a name given by the Cabalists in the middle ages to the *Deity*. They disposed of it in three triangles, and in the middle of two triangles laid one over the other. This figure, engraved at the head of this article, they called the shield of David, and pretended that it was a security against wounds, would extinguish fire, and was able to perform other wonders.*

The four letters in the Tetragrammaton יהוה are four vowels *τὰ ἱερὰ γράμματα, ταῦτα δὲ ἐστὶ φωνήεντα τέσσαρα*.† The reason why this word was thought unutterable, says the author of *Delphi Phœnicizantes*, is because it consists of vowels without a consonant. This being the case the letters are IEUE.‡ The Oracle of Apollo of Clarus calls it 'IA'Ω.

Φράζω τον πάντων ὑπατον θεὸν ἔμμεν 'IA'Ω.§ Believe that the God supreme of all is 'IA'Ω.

Diodorus Siculus says|| that “among the Jews Moses imagined that the God who is called 'IA'Ω delivered to him the Laws.” Παρὰ δὲ τοῖς ἱσδαίοις Μωσῆς τὸν ἱαω ἐπικαλέσμενον θεόν. And so the Jews read it in the days of Theoderet,¶ who says the Samaritans called it IABE but the Jews 'I'ΑΩ. Καλεσι δ' αὐτο Σαμαριται μεν IABE, ἱσδαίοι δε 'Α'Ω. If it be pronounced with the *Æolic* Διγαμνα it is

* Fabr. Cod. Apocr., V. T. tom. ii. p. 1006, tom. iii. p. 143. The Jewel of the Royal Arch degree of the Freemason is composed of two intersecting triangles, surrounding another triangle with the Sun in the centre, an emblem of Deity.—[Fellows's *Freemasonry*, p. 312.]

“The sun shone on a white marble pedestal whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangles some characters. Zerubabel informed us that the mysterious characters, within the double triangle, were the long-lost word of the master mason, and too incomprehensible for individual expression.”—[Carlisle's *Manual of Freemasonry*, p. ii. p. 24.] The name of the Deity engraved on Solomon's Seal made him omnipotent over all the Genii.

† Josephus, l. vi. ‡ Sanchoniathan writes IEYΩ, i. e. Jevo.

§ Macrobrus, b. i. c. 18.

|| Diod. Sicul. *Histor.* l. i.

¶ Theod. in *Quest.* 15, in *Exod.*

NOTE.—In the degree of Perfection (in Freemasonry), the following explanations are given to the candidate—“The true pronunciation of the name was given to Enoch, and he transferred it to a triangular plate of gold by the four consonants יהוה. The vowels not being named occasioned many differences in its pronunciation, which masons have divided into so many eras, marked by the same number of patriarchal names, viz.—3, 5, 7, 9, and the several pronunciations have been thus arranged:—the three patriarchs after Enoch, viz.—Methusaleh, Lamech, and Noah, pronounced the above word *Juha* (Yu-haw). In the five succeeding ages, Shem, Arphaxad, Selah, Heber, and Peleg, it was pronounced *Yeva* (Ya-wa). By the seven Patriarchs, Reu, Serug, Nahor, Terah, Abraham, Isaac, Judah, it was *Jova* (Yo-waw); and by the nine Hezron and Ram, *Jevo* (Ya-wo); by Abinadah and Naashan, *Jevab* (Ye-way); by Salmon, Boaz, and Obed, *Johe* (Yo-hay); by Jesse and David, *Jehovah* (Yo-ho-waw). You will observe that the names of Enoch, Jacob, and Moses, are omitted in this enumeration, because the true pronunciation had been revealed to them personally. The number of corruptions is esteemed to be nine.—Dr. Oliver's *Freemasonry*, v. ii. p. 550 and 551, n. 41.

IAFΩ or *Javo*, and so Bishop Hare reads it. The common pronunciation is *Jehovah*. And Jerome in his letter to Marcella says, that some read יוהו פיו *Pipi*, from the likeness of the Greek to the Hebrew characters. יוהו signifies the peculiar and incommunicable name of the Divine Essence. Hence we perceive what is meant by the sentence "Aglā en tetragrammaton."

The name of the Deity is contained in the word of four letters. The Jewish Scriptures contain ten several names of the Deity, which are brought together by St. Jerome—Eel, which signifies strength; Elohim, and Elohe. These were derived from Eel. Sabaoth, Helion, Elreic, Adonai, Shaddai, Jah, and Jehovah. Such is the signification of the superscription of this Document.

The body of the writing contains a Table in the left hand corner at the top in cipher. The Table is a magic square dedicated to the Sun, whose square is 36. The following is the square in figures :—

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

The copyist has made one or two mistakes in the Magic Square, for example, he has put in the second square of the second horizontal line θλ instead of θμ, 27. In the sixth square of the third horizontal line θθ instead of θ0, 24. In the third and fifth of the fourth line θ instead of θ0, 22. —, instead of —λ 17.

Any six of the sums in the magic square, taken in a right line, make the number 111. It does not signify whether the numbers be taken horizontally, vertically, or diagonally, the sum will be the same.

M. Ozanam, who has written very largely on magical squares, observes that the Egyptians, and the Pythagoreans their disciples, held them in great veneration. They were dedicated by them to the seven planets. The square of 3, for instance, belongs to Saturn; that of 4 to Jupiter; that of 5 to Mars; that of 6 to the Sun; that of 7 to Venus; that of 8 to Mercury; and that of 9 to the Moon.*

On the right hand side of the square are representations of the Sun and Moon, and under them the word "Machen," strife, contention, &c.

* Agrippa's "De Occulta philosophia libri tres."

Under this is a symbol composed of a Jerusalem Cross, of the planet Jupiter, and other signs united. The word "Michael" is placed underneath.*

On the right hand side of the Sun and Moon, over an unintelligible symbol, is the word "Intelligence." Below this is another symbol with the word "Spirit" in it. In the right hand corner or side is a figure of eight sides, composed of lines and segments of circles, a saltire or St. Andrew's Cross is placed upon it, and the letters S, I, G, il, fill up the four compartments made by the cross—Sigil signifies Seal.†

According to the theory and belief of the ancient Thurgists, an "Intelligence" is an intelligible substance, free from all gross terrestrial matter, immortal, and of supernatural influence, and the nature of all *Intelligences*, *Spirits*, and *Angels*, is the same. From this term, however, the infernal spirits are exempted.‡ The seals of spirits are formed out of magical squares, circles, and pentacles; they are chiefly dependent upon the power, virtue, and efficacy of certain mysteries relative to numerical powers.§

The above appears to be the exordium or preparation necessary to license the Spirit to depart. Having made the necessary suffumigations and mystic preparations, the following words are to be devoutly pronounced thrice.*

"APANTON, + HORA + CAMAB + NAADGRASD + PYVAVETAYIAS + ARAP-
TENAS + GO + SIGNAS-QUE + PAGUS + SUTYASIKL + TETRAGRAMMATON +
INVERMA + AMO + O + DOMINUS + DEUS + HORA + ... + FIAT + FIAT +
FIAT + UTDICITURDECIMOSEPTIMO-CAPITULOSANCTEMATTHACIAVIGIMOCAR-
MINEFIDEDEMONAEATIS MONTES FIAT SECUNDUM FIDEM SISITVELFIERETUTUM-
QUEFASCINUMVELDEMONVELHUNCLOCUMVELHANCBESTIAMADJUROTEABIRE-
SINEPERTURBATIONEMOLESTIAVELTUMMULNUMINENOMINEPATRISSETFILICET
SPIRITUSSANCTEFIAT.

PATERNOSTER QUIES IN CELISSANCTIFICETUR NOMENTUUM VENIAT REGNUM-
TUUM FIAT VOLUNTASTUA SICUT IN CELO ETIAM IN TERRA DANOBIS INDIEMETRE-
MITTE NOBIS PECCATA NOSTRA ET INEM IPSI REMITTIMUS OMNIBUS QUENOBISDE-
BENTETETNEVOSINDUCASINTENTATIONEMSEDLIBERANOSAMALOFIAT.

* From their hatred to Judaism the Ophites gave Satan the Serpent-formed *Ophio-morphos*, the embodiment of envy and cunning, the name of Michael the guardian angel of the Jewish nation according to Daniel c. v. v. 21. They also called him by the title of Samael, the Hebrew name for the Prince of Devils.—[*The Gnostics and their Remains*, by C. W. King, M.A., p. 29. Michael in the order of Virtues is the Spirit of Sol.

† The cross called St. Andrew's X is the monogram of Christ. It alludes to the Revelation of St. John c. vii., where the angel "sealed the servants of God in their foreheads." The Oriental mode of sealing is by inking the stamp and so printing its device upon the document to be attested, the use of wax for such purpose being unknown to them. In the painted glass window of S. Denys, the angel is shown stamping it on the forehead of the Elect. The legend explaining the subject is, SIGNUM. TAU. The T was originally Egyptian.

‡ Barrett's *Magus*.—Kokst (G. C.) Zaub. Bibliothek, oder von Zauberei, Theurgie, und Mantik, Zauberen, Hoxen und Hoxenprocessen Dæmonen, Gespenstern, und Geistesverschäinungen.

§ Psellus de Operatione Dæmonium.

* *Magus*, p. 96. Ceremonial Magic and Agrippa's Occult Philo. l. 4. Pope Honorius on Magical Rites, and Solomon's Key to Magic.

Translation of the foregoing.

"Apanton, Hora, Camab, Naadgrasd, Pyvavetayias, Areptenas, Go, and sign Pagus, Sutyasikt, Tetragrammaton, Inverma, I love God the Lord God the Hour, Christ, let it be done, let it be done, let it be done as it is said in the XVII Chapter of St. Matthew and at the 20th verse. By faith ye may remove mountains. Let it be according to your faith. If there is or shall be however, a bewitcher or a Dæmon dwelling in or in the habit of disturbing this person, this place or this thing, I exorcise it to depart without any disturbance trouble or the least tumult, in the name of the Father and of the Son and of the Holy Ghost.

"Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in heaven so in earth, give us daily.....and forgive us our sins, since we ourselves forgive all who are indebted to us, and lead us not into temptation, but deliver us from the evil one. Amen."

The repetitions at the commencement of this prayer are truly eastern and heathenish. The Mahommedans are peculiarly remarkable for this vain repetition, as the following will show. It is the commencement of Tippoo Sahib's form of prayer:—

"O God, O God, O God, O God! O Lord, O Lord, O Lord, O Lord! O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal! O creator of the heavens and the earth! O thou who art endowed with majesty and authority! O wonderful," &c.

Of this vain repetition among the Jews many instances might be given. It was a maxim among them that "he who *multiplies prayer* must be heard." Even the Christian churches in India have copied this vain repetition work; and in it the Roman Catholic, the Armenian, and the Greek churches strive to excel.

The Arabs have ninety names of God; and they believe if frequently repeated, and written on a paper and worn on the person, are supposed to make the wearer a particular object for the exercise of all the beneficent attributes. In like manner it is believed that the ninety-nine names or titles of the prophet written upon anything compose a charm, which will if placed in a house, and frequently read from beginning to end, keep away every misfortune, pestilence, and all diseases, infirmities, the envious eye, enchantment, burning, ruin, anxiety, grief, trouble, &c.—(Modern Egyptians, Vol. I., p. 339).

The words of the "Pater noster" are not those of the Vulgate nor of the "Missale Romanum Urbani Papæ, viii. auctoritate recognitum," they are not like the words used by John Piscator or Beza. The copyist has been very careless, he has omitted the words "panem nostrum quotidianum" entirely. The prayer leaves out the Doxology which is given by St. Matthew and ends like that given by St. Luke, *απο τε πονηρου* from the wicked one. Satan is expressly called *ὁ πονηρος* the wicked one, Matt. xiii. 19 and 38, compare with Mark iv. 15, Luke viii. 12. "*A' malo*" in the prayer is an equivalent term and a proper translation of *απο τε πονηρῆς*. It is said in the Mishna Tit. *Berucoth*

that Rabbi Judah was wont to pray thus : " Let it be thy good pleasure to deliver us from impudent men and from impudence ; from an evil man, and an evil chance ; from an evil affection, an evil companion, and an evil neighbour ; from *Satan the destroyer*, from a hard judgment and a hard adversary."—LIGHTFOOT.

There can be no doubt in the minds of Christians that Jesus Christ gave to his disciples the power to exorcise unclean spirits. It is recorded by St. Matthew,* that " when he had called unto him his twelve disciples, he gave them power over unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." In St. Luke † it is written, " Behold, I give you power to tread upon serpents and scorpions, and over all the power of the enemy ; and nothing shall by any means hurt you." That the Apostles exercised this power is manifest from the Acts of the Apostles.‡ Justin Martyr says,§ " The Dæmons tremble exceedingly at the name of Jesus." Eusebius says,|| that " Novatus was freed from the evil spirit by the assistance of exorcism after he had fallen into such an illness that it was thought he would die." The Council of Carthage testifies to the power of exorcism. " When the Exorcist is ordained he receives from the Bishop a book, in which are written Exorcisms or Adjurations. The Bishop says to him, receive and commit to memory and have power to lay hands upon Demoniacs, or the Baptized, or the Catechumeni."

There are some who pretend to expel Dæmons by magical exorcism, of which the paper we are considering contains the Formula. They say it was the practice of the Primitive Church, and quote from Josephus, Eleazar, Irenæus, Tertullian, Austin, and others. Eusebius mentions it. Magic itself was publicly professed in some Universities, as in Salamanca in Spain, and in Cracow in Poland. It was condemned, however, A.D. 1318, by the Chancellor and University of Paris. Our pontifical writers retain many of these adjurations and forms of exorcisms as still existing in the Church.

If any one wishes to know more on the subject let him read Hieron. Mengus c. 3, Pet. Tyreus p. 3, c. 8, and he will see what exorcisms are prescribed besides the ordinary ones of fire, suffumigation, lights, cutting the air, c. 57, herbs, odours : of which Tostatus treats, 2 Reg. c. 16, quæst. 43, and he will find many vain and superstitious forms of exorcism among them.¶

There is strong reason to believe that the Formula in cipher found upon the tombstone in Lancashire, was used during the 16th or 17th century, when diabolical agency was supposed to be so rife.

Many were the pretenders to the power of casting out dæmons in those days, and so numerous were they that the Clergy, in order to

* Matt., c. x. † Luke, c. x. ‡ Acts, c. xxviii. v. 4.

§ Justin Mar. Dialog. cum Tryphon.

|| Euseb. Cosarens. l. 8, c. 35.

¶ In the Ashmolean Museum, at Oxford, are various formularies of invocation and incantation, collected by the very learned and sensible founder, who was strongly tinged with those prejudices. See Ashmole's Collect of MSS., No. 8259, 1408, 2. See also the lives of John Lilly and Elias Ashmole, Esq. ; likewise Dr. Percy's Relics of Ancient English Poetry, v. iii. 213, 214.

prevent the scandal brought upon the Church by false pretenders to the power of dispossessing *dæmonia*, introduced a new Canon into the Ecclesiastical law, expressed in these terms:—

“That no minister or ministers, without license and direction of the Bishop under his hand and seal obtained, attempt upon any pretence whatsoever either of possession or obsession, by fasting, and prayer to cast out any devil or devils under pain of the imputation of imposture or cozenage and deposition from the ministry.”*

In this disordered state of the public mind, a work of King James's under the title “*Dæmonologie*,” alike distinguished for its vulgar credulity, and for its sanguinary denunciations, was issued from the press and read with avidity. The sapient author, after having imagined a fictitious crime, placed the miserable and friendless objects of conviction beyond all hopes of Royal clemency. The reader of this Royal farrago is told that, “the fearful abounding, at this time, in this cuntry of those detestable slaues of the Diuel, the Witches, or enchanter, hath moued the King to despatch in post, the following Treatise,” not as he protests, to shew his learning but “to resolve the doubting hearts of many, both that such assaults of Satan are certainly practised, and that the instruments thereof merit most severely to be punished; against the damnable opinions of those who are not ashamed in Publicke Print to deny that there can be such a thing as witchcraft; and so maintain the old error of the Sadduces in the denying of spirits.”† The Royal casuist then proceeds to prove from the Scriptures, that these unlawful arts have been and may be put in practice. The arts of the necromancers, enchanters, or witches, he says, may be divided into two parts; the one called magic, or necromancie, and the other sorcerie or witchcraft. As to the witches, they are servants or slaves to the devil, but the necromancers are his masters. There are two kinds of miracles; God's miracles, and the devil's miracles. The devil's contract with the witches he divides also into two parts; to the baser sort of them, Satan obliges himself to appear on their calling upon him, either in the likeness of a dog, a cat, an ape, or such like other beast, or else to answer by a voice only; but to the more curious sort he will oblige himself to enter into a dead body, and thereout to give answers relating to the events of battles and of matters concerning the states and commonwealths; on some he will be a continual attendant in the form of a page, or he will permit himself to be conveyed for the space of so many years, either in a tablet or a ring or such like thing which they may easily carry about them. His Majesty then shows that witches may transport themselves to places at a distance, by being carried either above the earth or above the sea, unseen to any but themselves, or that they may come to their conventions in the likeness of a little beast or fowl, and that they can pierce through any house or church, though all ordinary passages be closed. Assuming that there are twenty women of this craft for one man, he accounts for this excess by saying, “for as that

* A.D. 1603, Canon 72.

† Preface to King James's *Dæmonologie*.

sexe is frailer than man is, so it is easier to entrap them in these grosser snares of the divell, as was ouer-well proved to be trew by the serpent's deceiving Eua at the beginning." As to their arts, some he teacheth how to make pictures of wax or clay, that by the wasting thereof of the person that they bear the name of may be continually melted or dried away by continual sickness; to some he gives such stones or powders as will help to cure or to bring on diseases: and others he instructs in the use of poisons which physicians do not understand. Armed with these powers, they can make men and women to love or hate each other; can lay the sickness of one upon another; and can raise storms and tempests in the air upon sea or land. The treatise is wound up with that which gives it its sanguinary and most mischievous character—"On the trial and punishment of Witches. As to their trial at the assizes, the King says, that as witchcraft is an act of treason against the Prince, the evidence of "barnes" (children), or wives (weak women), or never so defamed persons (persons of never so infamous character), may serve for sufficient witnesses against them; for, adds he, who but witches can be approvers, and so witnesses of the doings of witches?" Besides evidence, "there are two other good helps that may be used for their trial; the one is, the finding of their marke and the trying the insensibleness thereof: the other is the fluting on the water; for as in a secret murthur, if the dead carcasse be at any time thereafter handled by the murthurer, it will gush out bloud* as if the bloud were crying to Heaven for revenge of the murthurer, God having appointed that secret supernatural issue for triall of that secret unnatural crime! It appears that God hath appointed (for a supernatural signe of the monstrous impietie of witches) that the water shall refuse to receive them into her bosome that have shaken of them the sacred water of Baptisme, and wilfully refused the benefit thereof: No so much as their eyes are able to shed tears (threaten and torture them as you please), while first they repent (God permitting their obstinance in so horrible a crime), albeit the woman kind especially, be able otherwayes to shed teares at every light occasion when they will, yea, although it were dissembling like crocodiles." Having thus opened the door for the most unjust convictions, the royal fanatic adds, that all witches ought to be put to death, without distinction of age or sex.

A few years after the author of this sanguinary commentary upon the demoniacal code of Hen. VIII. and Elizabeth, ascended the throne, a discovery took place of an alleged convention of witches, held at Malkin Tower, in Pendle Forest, in the county of Lancaster.

It has been justly observed by Dr. Hibbert, that witchcraft was

* The bleeding of the corpse on the touch of the sorceress, one of the absurd and now exploded superstitions insisted upon by King James, was advanced on oath on the trial of Jannet Preston, of Gisborn, who was hanged for witchcraft at York, as an incontrovertible evidence of guilt. It ought to be generally known that the blood is congealed in the body for two or three days after death; and then becomes liquid again in its tendency to corruption; and that the air being heated by a number of persons coming into the room, the blood will flow, when murderers are absent as well as when they are present. This test ought therefore to be exploded.

generally most rife in wild and desolate parts of the country, and this observation is borne out in Lancashire, for no district in the county is more wild and desolate than certain parts in the parish of Whalley, in which parish almost all the witch scenes of the county have been performed. The persons accused of holding the convention at Malkin Tower were, a poor wretched old woman, of the name of Southernnes, and Anne Whittle, each of them fourscore years of age and upwards,

"So wither'd and so wild in their attire
They look'd not like the inhabitants o' the earth,"

with several of their neighbours and relations all of the same rank. No fewer than nineteen of these persons were tried at the assizes at Lancaster, in the autumn of 1612, charged with the crime of witchcraft. The sensation produced by these trials, in Lancashire and the neighbouring counties, was great beyond all former example.*

Within the memory of man, the superstitious terrors of witchcraft have prevailed in Lancashire to an extent that has embittered the lives of persons supposing themselves subject to this grievous visitation. These, however, were only the remains of the popular mythology. During the 16th century, the whole region, in some parts of the country, seemed contaminated with the presence of witches; men and beasts were supposed to languish under their charm; and the delusion which preyed alike on the learned and the vulgar, did not allow any family to suppose that they were beyond the reach of the witch's wand. Was the family visited by sickness, it was believed to be the work of an invisible agency, which in secret wasted the image made of clay before the fire, or crumbled its various parts into dust; did the cattle sicken and die, the witch and the wizard were the authors of the calamity; did the yeast refuse to perform the office of fermentation either in bread or beer, it was the consequence of a *bad wish*; did the butter refuse to *come*, the familiar was in the churn; did the ship founder at sea, the wind of Boreas was blown by a lung-less hag, who had scarcely sufficient breath to cool her own pottage; did the Ribble overflow its banks, the floods descended from the congregated sisterhood at Malkin Tower; and the blight of the season, which consigned the crops of the farmer to destruction, was the saliva of the enchantress, or the distillations from the blear-eyed dame, who flew by night over the field in search of mischief. To refuse an alms to a haggard mendicant was to produce for the family that had the temerity to make the experiment, an accumulation of the outpourings of Pandora's box. To escape from terrors like these, no sacrifice was thought too great. Superstitions begat cruelty and injustice; the poor and the rich were equally interested in obtaining a deliverance: and the magistrate who resided in his mansion at Read, and the peasant who occupied the humblest cottage among the hills of Cliviger, were alike interested in abating the common nuisance.

Nor was the situation of the witch more enviable than that of the individuals or the families over which she exerted her influence. Linked by a species of infernal compact to an imaginary imp, she was shunned as a common pest, or caressed only on the principle, that

* Pott's Preface to the Trials of the Lancashire Witches in 1612.

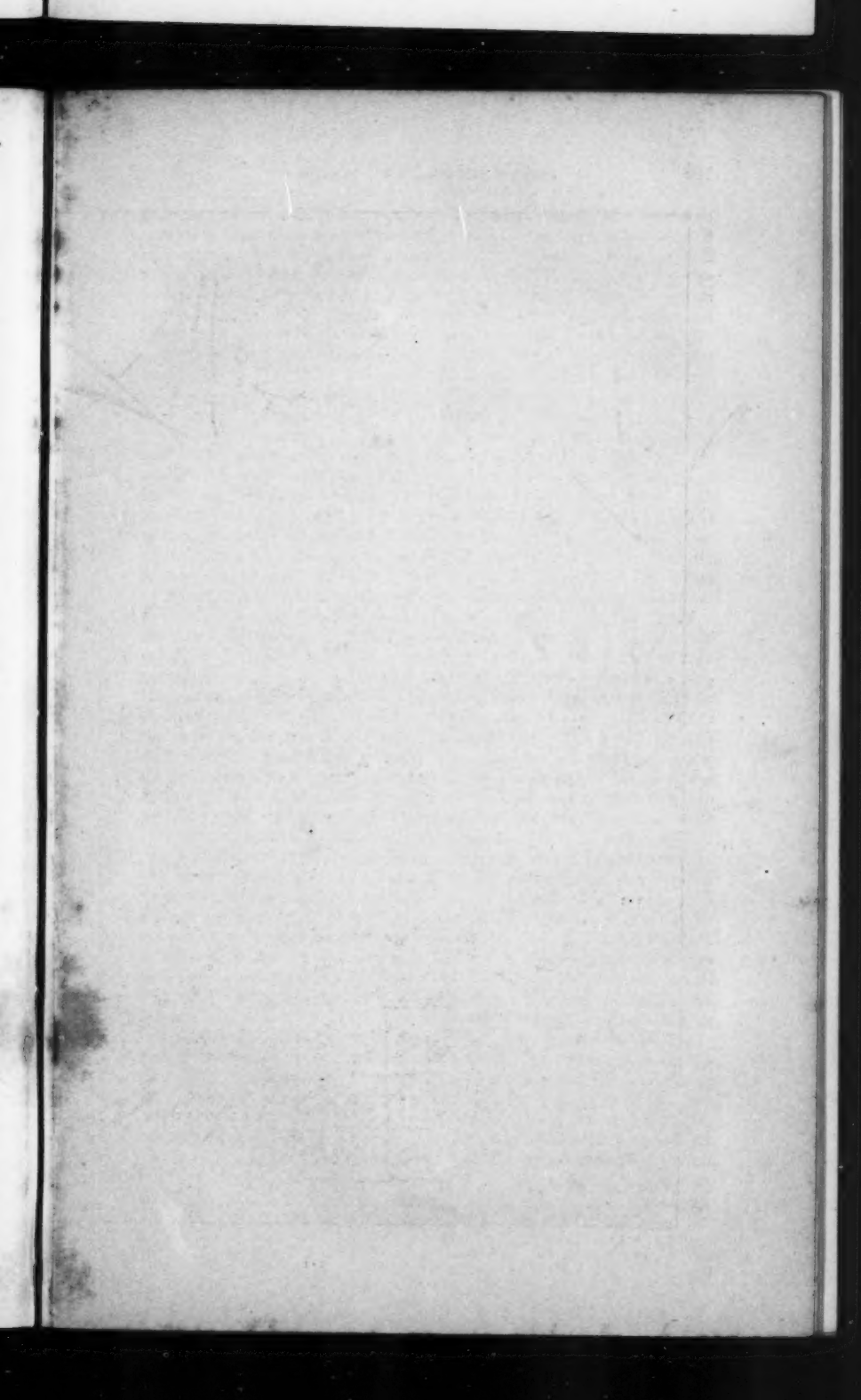
certain of the Indian tribes pay homage to the Devil. The reputed witches themselves were frequently disowned by their families, feared and detested by their neighbours, and hunted by the dogs as pernicious monsters. When in confinement, they were cast into ponds by way of trial; punctured by bodkins, to discover their impmarks; subjected to deprivation of food, and kept in perpetual motion, till confessions were obtained from a distracted mind. On their trials, they were listened to with incredulity and horror; and consigned to the gallows with as little pity as the basest malefactors. Their imaginary crimes created a thirst for their blood; and people in all stations, from the highest to the lowest, attended the trials at Lancaster, with an intensity of interest that their mischievous powers, now divested of their sting, so naturally excited.* It is quaintly said that witchcraft and kingcraft in England came in with the Stuarts, and went out with them. This, however, is not true; the doctrine of necromancy was in universal belief in the 14th and 15th century, and there was not, perhaps, a man in Lancashire, nor indeed in any part of England at that period who doubted its existence; and as to kingcraft, the Tudors understood and practised that art quite as well as the Stuarts, though they might insist less upon the abstract principle of the "divine right of kings."

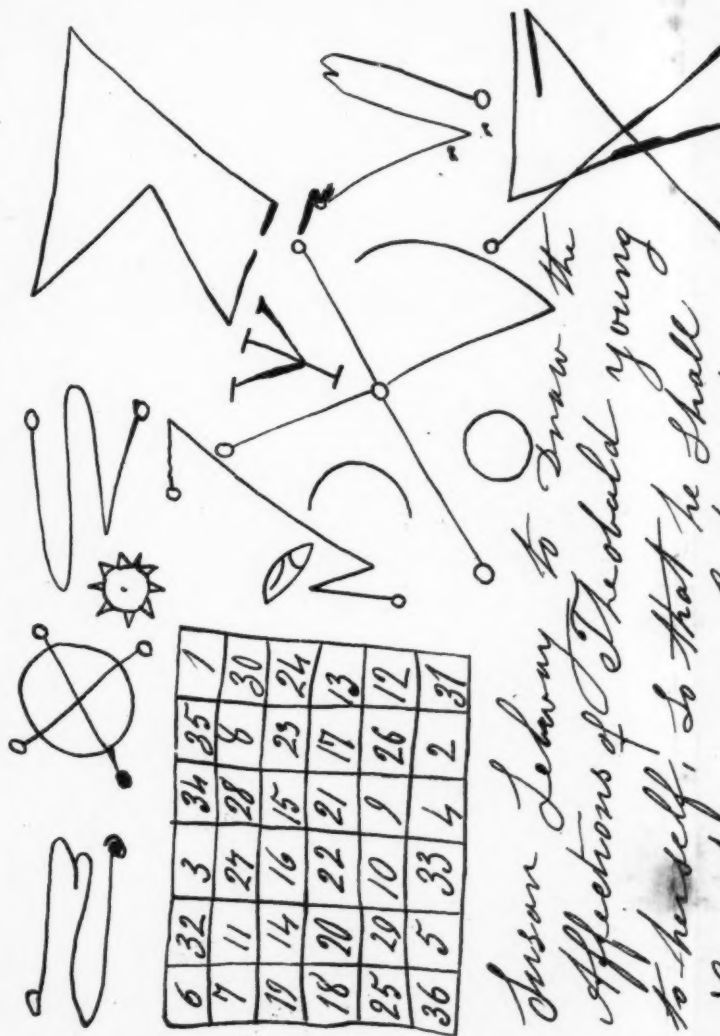
The belief in witchcraft and demoniacal possession, was confined to no particular sect or persuasion; the Roman Catholics, the members of the Established Church of England, the Presbyterians and Independents, and even the Methodists, have all fallen into this delusion; and yet each denomination has upbraided the other with gross superstition, and not unfrequently with wilful fraud. Since the light of general knowledge has chased away the mists of this once generally prevailing error, all parties smile at these bitter criminations and re-criminations which ought to guard us against the commission of similar faults. It is due, however, to the ministers of the Established Church to say, that they were amongst the first of our public writers to denounce the belief in witchcraft, with all its attendant mischiefs, and the names of Dr. Harsnet, afterwards Archbishop of York; Dr. John Webster, the detector of Robinson, the Pendle Forest witch-hunter; of Zach. Taylor, one of the King's preachers for the county of Lancaster; and of Dr. Hutchinson, Chaplain in Ordinary to His Majesty George I.; are all entitled to the public gratitude for their efforts to explode these pernicious superstitions, though their merit is in some degree tarnished by an overweening solicitude to cast the imputation of ignorant credulity from their own community, and to fix it exclusively upon others.

For upwards of a century the sanguinary and superstitious laws of James I. disgraced the English Statute Book; but in the ninth year of George II., a law was enacted, repealing the Statute of James I., and prohibiting any prosecution, suit, or proceeding against any person or persons for witchcraft, sorcery, enchantment, or conjuration. In this way the doctrine of witchcraft, with all its attendant errors, was finally exploded, except amongst the most ignorant of the vulgar.

Corringham.

* Pott's Trials of the Lancashire Witches in 1612.





Jurson Lebray to draw the
Affections of Theobald young
to himself, so that he shall

to himself, So that he shall
Never have any Rest or peace
untill he Do Return unto her
And Make her his Lawfull Wife
Let the Spirits of the Planets Continue
torment him untill he do fulfill that
My Request, Cassiel Zachiel Samuel
Michael Anael Raphael Gabriel
Continually stir up his Mind that
That That That Cito Cito Cito Amen

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NOTE ON A CURIOUS LOVE CHARM.

BY LLEWELLYNN JEWITT, F.S.A.

IN connection with the foregoing highly interesting paper by Dr. Dodds I think it will be gratifying to my readers if I bring before them another charm of a somewhat similar, but later and much more simple, character, the original of which is in my own possession.

This magical charm, of which a fac-simile is given on plate XVIII. was found about twenty years ago, and its loss must have been considered a sad and serious one to its fair owner. When found it was folded up into a small size, and inside it was a very small silk bag containing parings of the finger and toe nails of, I presume, Susan Lebway, the love-sick damsel to whom it belonged, and for whose special relief it was drawn up. The parings of the nails were, as I have said, enclosed in a small silk bag, in which was also placed a tiny piece of linen—of course a portion of her under garment, as was usual—and these were carefully folded up in the formula, the whole being wrapped up in two or three thicknesses of linen, and then tightly stitched up in silk. It had been worn in the armpit (and evidently, from appearance, for a long long time), it being a very usual practice to place the charm under the left arm, where it was sometimes tied, and sometimes fastened to the inner side of the sleeve of the under garment. Its being thus worn was considered necessary to ensure its efficacy. That Susan Lebway had worn this charm for a long time, and had waited patiently, perhaps for years, for the realization of her hopes is evident, and it would be pleasant to know that at last her prayers were heard, and that Theobald Young at length not only "made her his lawfull wife," but was a good and faithful husband to her. The writing is as follows :—

"Susan Lebway to Draw the
Affections of Theobald Young
to herself, So that he Shall
Never have any Rest or peace
untill he Do Return unto her
And Make her his Lawfull Wife
Let the Spirits of the Planets Continually
Torment him untill he do fulfill this
My Request, Cossiel Lachiel Samuel
Michael Araiel Rhaphael Gabriel
I Continually stir up his Mind thereto.
Fiat Fiat Fiat Cito Cito Cito Amen."

In the left hand upper corner is the magic square, same as in Dr. Dodd's Formula of Exorcism. There are also the sun, and a number of other very curious signs which form a striking resemblance to those exhibited on his.

I offer no explanation as to these figures. I merely attach this brief note to Dr. Dodd's paper to show that, although one is an exorcism and the other a charm; a striking resemblance exists between them.

The one I give may, also, serve as a formula, which some of my fair readers who may unfortunately happen to be as "lovelorn and deserted" as Susan Lebway was, may be glad to adopt. Should they do so my hope is that they may not lose it as she did, and that it may, to their heart's content, prove efficacious.

Winster Hall.

THE LATE PETER CUNNINGHAM, F.S.A.

BY H. W. HENFREY.

MR. Cunningham, of whose works it is fit that a brief note be recorded in the pages of the "RELIQUARY," though of Scottish descent, was born in London in the year 1816. He was the eldest son of Allan Cunningham, the poet, who, in his later days, was manager of the extensive studio of Sir Francis Chantrey, the eminent sculptor, by whom he was much esteemed.

Mr. Peter Cunningham was educated at Christ's Hospital, and in early life was presented to a clerkship in the Audit Office by Sir Robert Peel. In this situation he rose high, and in 1854 was promoted to one of the chief clerkships.

In 1842, he married a daughter of the celebrated John Martin, painter of "Belshazzar's Feast," etc., by whom he had one son and two daughters.

He retired in 1860 from the public service, and devoted himself since that period to authorship. He died on the 18th of last May, at St. Alban's, Herts, at the age of 53. He is survived by his widow, a son, and one daughter.

Mr. Cunningham was beloved by all who knew him for his kind and genial disposition. His conversation was most intellectual, abounding in humour, and adorned by a most accurate memory. His amiability and modesty were equal to his knowledge, and his literary talents are acknowledged by all his contemporaries. He was particularly distinguished for his amount of minute research and antiquarian knowledge, which he was always glad to impart to any inquirer.

With regard to his literary labours, the work by which he is most known, is perhaps his *Handbook of London*, first issued in two volumes in 1849. Such was its reception that a new and improved edition in one volume was published in less than a year afterwards. Previous to this were published the *Life of Drummond of Hawthornden*, in 1833, and *Songs of England and Scotland*, in 1835. Other works of Mr. Cunningham were a *Handbook to Westminster Abbey*, a new edition of Campbell's *Specimens of the British Poets*, published in 1841, a *Life of Inigo Jones*, for the Shakspeare Society, a memoir of J. M. W. Turner, prefatory to John Burnet's *Turner and his Works*, and *The Story of Nell Gwynne*. Besides all these he edited *The Works of Oliver Goldsmith*, and Johnson's *Lives of the Poets*, both for Murray's Library of British Classics. His most recent labours, of considerable note, were in conjunction with the late Right Hon. Wilson Croker, whom he assisted in elaborating a new edition of Pope. Mr. Cunningham was an industrious contributor to critical and historical literature, having written constantly for the *Athenæum*, the *Builder*, *Fraser's Magazine*, and many other periodicals.



STRELLEY CHURCH, NOTTINGHAMSHIRE.

BY CAPTAIN A. E. LAWSON LOWE.

IN a retired and picturesque situation about four miles to the west of the town of Nottingham lies the small village of Strelley, noted as having given its name to one of the most ancient and honourable families in the Midland Counties. Dr. Thoroton traces back the pedigree of the Strelley's of Strelley, to Walter de Stradleggh, who lived in the reign of King Henry the First, and whose descendants flourished in uninterrupted succession, as lords of the manor of Strelley, until the reign of King Henry the Eighth, when the greater part of the vast estates of the family was divided between the four daughters and co-heiresses of John Strelley, of Strelley, Esquire. These daughters were Isabella, first the wife of Clement Lowe, of Denby, Esquire, and afterwards of Richard Reynell, Esquire; Margaret, the wife of John

Powtrel, of West Hallam, Esquire; Elizabeth, the wife of Sir William Ayscough, knight; and Anne, first the wife of Richard Stanhope, of Rampton, Esquire, and afterwards of Sir John Markham, of Cotham, knight. The manor of Strelley, however, became the inheritance of John Strelley's younger brother, Sir Nicholas Strelley, knight. His posterity continued here for some years, but becoming involved, were compelled to part with their property, and were in such reduced circumstances that Nicholas Strelley, the representative of the family in Thoroton's time (1677) lived in Nottingham, and was forced to earn his bread by glass-blowing. A tablet in St. Mary's Church, Nottingham, surmounted by the time-honoured arms of the Strelleys, records the death in 1786 of Elizabeth Strelley, "last survivor of that ancient family." Younger branches of the Strelleys, of Strelley, settled at Linby, and Woodborough in Nottinghamshire, and at Beauchief, in Derbyshire, all of which are extinct. Probably the sole existing branch of the family are the Strelleys of Oakerthorpe, in Derbyshire, who are descended from Phillip Strelley, a citizen and goldsmith of London, who died possessed of lands at Oakerthorpe, in 1603, and who, there is good authority for supposing, was descended of this family.*

Strelley now belongs to the family of Edge, it having been purchased from the Strelleys about the year 1678, by Ralph Edge, an alderman of Nottingham.

Some little distance from the village, embowered in fine old trees, stands the venerable parish church of All Saints', in whose chancel lies all that was mortal of the once powerful Strelleys. It consists of a nave with clerestory, side aisles, transepts, chancel, south porch, and at the west end, a square pinnacled tower, in which hangs a single bell. The date of its erection was about 1356, for in that year Sir Sampson de Strelley, knight, had license that he and the rest of the parishioners might hear sermons, for the space of one year, in the chapel, which was situated in his manor of Strelley, because the parish church was not then fully built. The style of architecture is that which prevailed during the transition period from the decorated to the early perpendicular, and the whole edifice has recently been thoroughly restored by the present patron, James Thomas Edge, Esquire.

On entering the church, the first object which arrests the attention is the fine old carved oak rood-screen, one of the most perfect and beautiful in the neighbourhood. The font is evidently of the same age as the church; it is of hexagonal form, having arched panels beneath, sustaining a broad moulding, sculptured with quatrefoils, and having plain panels above, surmounted by a square moulded cornice. The piscina remains in the chancel, but it is somewhat remarkable

* An extremely interesting pedigree of the Strelley family, tracing from Sir Robert Strelley, Knt., temp. Edw. I., to William Strelley, 1635, (son of William Strelley, Esq., of Beauchief, Derbyshire, and his wife Gartred, daughter of Adam Eyre, of Bradway, in the same county) from the original in the possession of E. V. Pegge-Burnell, Esq., is given in that truly excellent publication "*Miscellanea, Genealogica et Heraldica*," edited by Dr. Howard, F.S.A., to whom we are indebted for the admirable engraving of the arms at the head of this article.—Ed. "RELIQUARY."

that there is no trace of either sedilia or credence-shelf. There is also a piscina in the east wall of the north transept. Several of the windows have portions of old stained glass, most of it apparently of the sixteenth century. The clerestory windows were formerly rich in armorial bearings, which unfortunately were removed at the restoration of the church; three shields have however been rescued, and replaced in their original position. Several other windows have been filled with modern stained glass, as memorials to members of the family of Edge. In the south transept are tablets and floor-stones to the Edges, the oldest being to the original purchaser of the property, Ralph Edge, who, as the inscription tells us, was "an eminent attorney-at-law, who was sometime town clerk, upwards of twenty years alderman, and thrice mayor of the Corporation of Nottingham, and justice of the peace for this county." He died in 1684, in the 63rd year of his age.

The Strelleys lie buried in the chancel, the floor of which has some old incised slabs, all more or less mutilated, and all their inscriptions illegible. The most perfect slab is one, upon which may still be traced the figure of a man in full armour, with a high-pointed bascinet, and by his head a shield charged with—Paly of six *argent* and *azure*—the arms of the Strelleys. At the western end of the chancel is a large slab, inlaid with two small, but very fine brasses, representing a knight and his lady; the former clad in a suit of plate-armour, with large heart-shaped coudières, and with his sword depending in front, and the latter attired in loose flowing robes, and a huge, curiously-shaped head-dress. Between the figures are the arms of Strelley, with crest, helm, and lambrequin, and beneath them a plate inscribed—

"*Hic jacet dñs Robert Strelly de Strelly, Knight, et Issabella, uxor ei, qui q.dñm Robert, obiit. apud Strelly, 10th die M^{is} Januarii, anno dñi, millis CCCCXXXIII, et antiqua Issabella obiit apud Oulton, et sepulta est cancella ecclie de Strelly 03th die februarii 3o dñi M.CCCCXXXIII.*"

In the middle of the chancel, stands a large altar-tomb of marble, bearing round the sides sixteen blank shields, and having on the top the recumbent effigies of a knight and lady. The knight is in complete armour, his head upon a helmet, and his feet upon a couchant lion, the right hand rests upon his breast, and the left grasps that of his lady, who lies with her head upon a cushion, supported by two small angels, and having at her feet, two little dogs. There is no inscription, and the figures are conjectured to represent Sir Nicholas de Strelley, (who by his will, ordered his own body to be buried in the church of All Saints, at Strelley), and Elizabeth, his wife, the daughter of Sir Edmund Pierrepont.

The remaining monument is under an arched recess, in the north wall of the chancel, and has above it a richly carved stone canopy, which presents some curious sculpture. In the centre is represented our Saviour in the attitude of benediction, having on either side of him figures of saints. The lower part has four shields, bearing the arms of Strelley, impaling those of Kempe, Willoughby, Pierrepont,

and Longvilliers (for Stanhope) and above them the arms and crest of Strelley. The altar-tomb beneath has shields of arms upon its sides, and upon the top, two figures, male and female; the former, clad in armour, with his head resting upon a helmet, which bears the crest of the Strelleys—an old man's head—and the latter very elegantly attired, and having her head upon a cushion. The inscription runs round the edge of the upper slab, and is too imperfect for transcription. Sufficient however remains to show that the figures represent John Strelley, Esquire, who died January 2nd, 1512, and Sannchia, his wife, the daughter of Robert Willoughby, Esquire.

Thoroton in his *History of Nottinghamshire*, makes no mention of these interesting monuments, and it is therefore probable that he never visited Strelley, which seems strange when we consider how near it lies to Nottingham, and consequently so easy of access. The fact may however prove some apology for this short sketch, to preserve through the medium of the "RELIQUARY" an account of the sole existing remains at Strelley of a family who for centuries resided there, alike respected and beloved—a race whose boast it was, to have had twelve successive generations honoured with knighthood. May their memory long be honoured.

"And for all christian men and me
Grace from the gracious Lord
To write our name with no more shame,
And sheathe as clean a sword."



STRELLEY.



SOMERVILLE.



VAVASOUR.

* * * The arms engraved at the head of this article are, 1st and 4th, Paly of Six, *argent* and *azure* for STRELLEY; 2nd, *Argent*, an eagle, displayed, *sable*, armed and langued, *gules*, for SOMERVILLE, 3rd, *Argent*, a fesse dancette, *sable*, for VAVASOUR. Crest, An old man's head, coupé at the shoulders, *proper*, wearing around the head a circlet, *gules*, with hawks-bells, *or*. It is worthy of remark, however, that on some old heraldic bosses on the roof of St. Peter's Church, Nottingham, the arms of Strelley are quartered with those of Somerville, which are there, evidently, according to the traces of colour still remaining, *gules*, three eagles displayed, *argent*; and that on one of the Byron, monuments in Colwick Church, is a shield bearing Byron quartering Colwick, and impaling Strelley with the quarterings of Somerville and Vavasour, and that here Somerville is, apparently, *gules*, an eagle displayed, *argent*; and Vavasour, *or*, a fesse dancette, *sable*.



RICHARD CLAY, =
born 1640; lived
at the Hill in the
parish of North
Wingfield, Der-
byshire.

Richard Clay, =
succeeded his
father at the
Hill.

John Clay, =
resided at
Hardstaff,
co. Derby.

Thomas Clay, =
lived at
Higham.

Richard Clay, =
succeeded his
father at the
Hill.

John Clay, =
of Hard-
staff.
o. s. p.

Thomas Clay, =
o. s. p.

Richard Clay, =
succeeded his
father, marr.
in London.

Thomas
Clay of
Alfreton,
unmar.

Robert = Amy
Clay of Arwood.
Sutton.

John
of M
st

Roland.
Thomas.
Francis (died
at Wingfield)
Henry.
Susanna.
Sarah.

Richard =
Clay, of
Higham.

Martha =
Clay, Corbett, of
Hall Field
Gate.

John.
Sampson.
Amelia.

2 sons, Ca
C

Richard =
Clay of
Cromford.

..... =
daughter. Oldham.

Five sons,
who died
young.

Mary Clay = John Smith,
of Notting-
ham, Lace
Manufacturer.

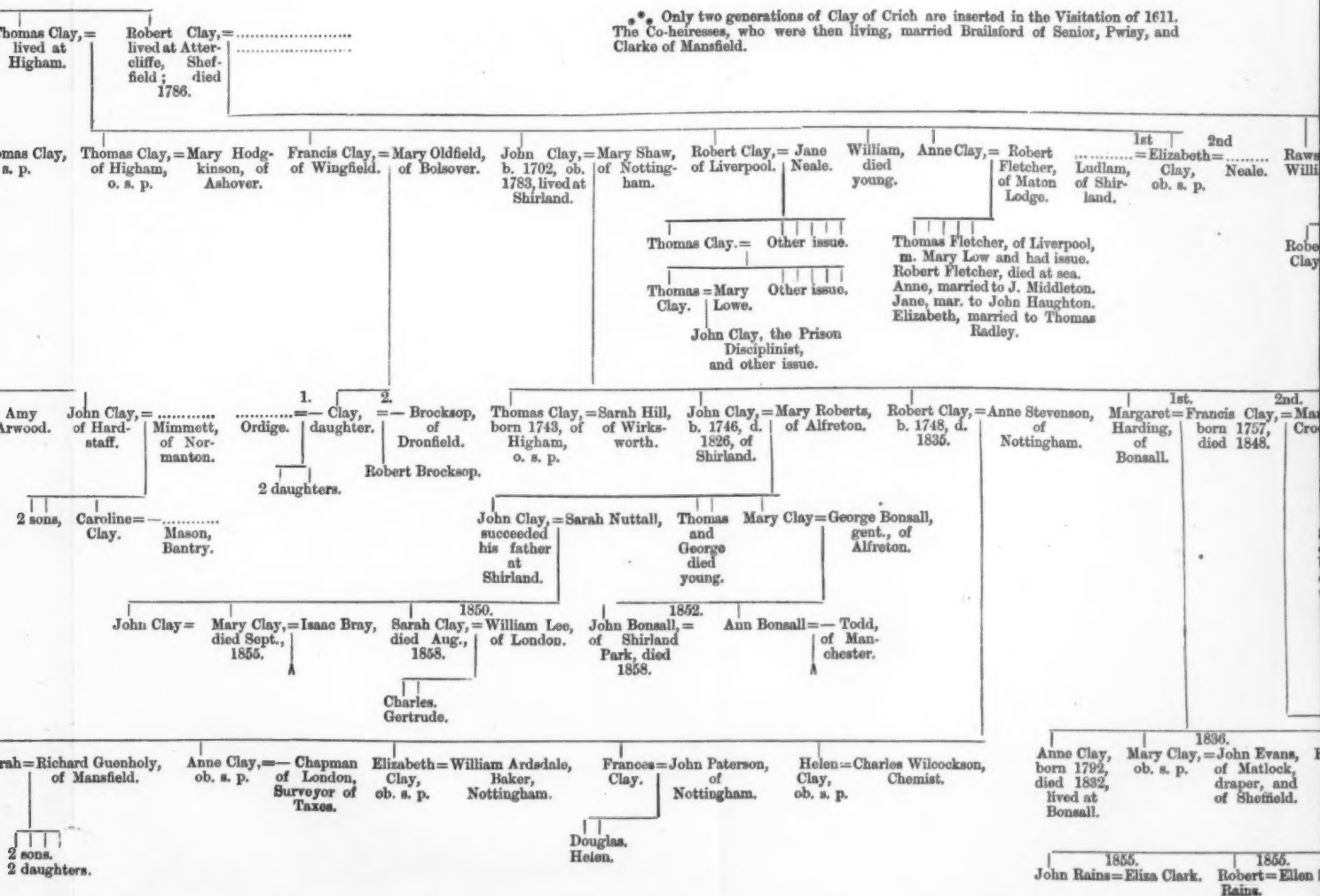
Sarah = Richard
of Mar

3 sons.
1 daughter.

2 sons.
2 daughters.

PEDIGREE OF THE FAMILY OF CLAY, OF NORTH WINGFIELD, CRICH,

Only two generations of Clay of Crich are inserted in the Visitation of 1611. The Co-heiresses, who were then living, married Brailsford of Senior, Pwisy, and Clarke of Mansfield.



WINGFIELD, CRICH, &c., IN THE COUNTY OF DERBY.

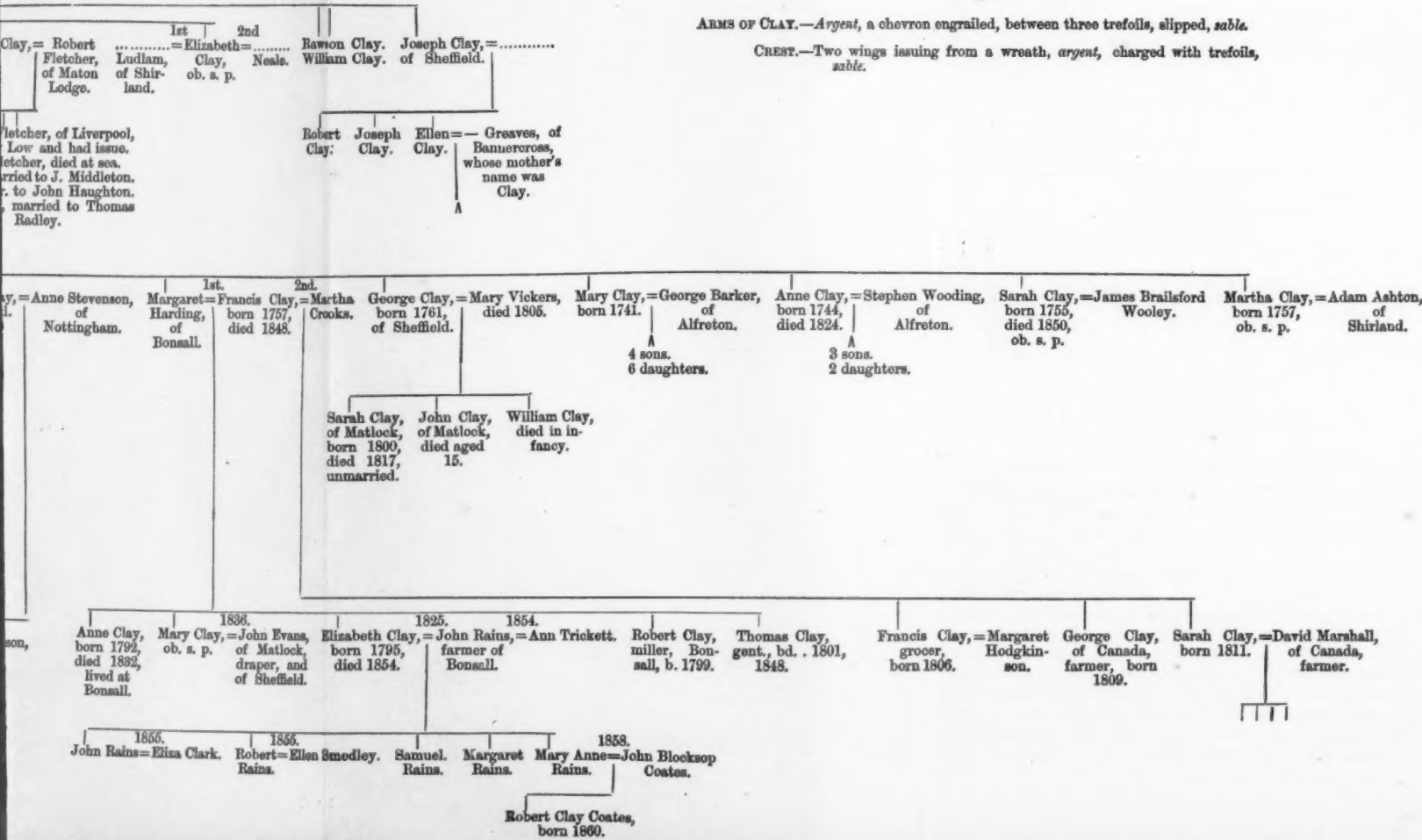
PLATE XIX.



ARMS OF CLAY.—*Argent*, a chevron engrailed, between three trefolls, slipped, *sable*.

CREST.—Two wings issuing from a wreath, *argent*, charged with trefolls, *sable*.

inserted in the Visitation of 1611.
Brailsford of Senior, Pwys, and



THE FAMILY OF CLAY.

BY CHARLES CLAY, M.D.

THE Clays, Clee's, or Cley's, are a family of very early date, as it is recorded in the Doomsday Survey that a family of that name was in possession of two hides of land at Crich, in the County of Derby. It appears that branches of this family were early distributed into different parts of England, and these probably were senior to that family which occupied the Hill (not far from Crich) in the pedigree, Plate XIX.

Thus very early branches were settled in Yorkshire, Lancashire, and in Essex, and some of their pedigrees go even farther back than that of Richard Clay, of the Hill (ob. 1640), and doubtless they all originated from the family at Crich. The last person recorded connected with Crich, is one Jno. Clay, who died in 1602, leaving considerable landed property to three daughters, portions of which had previously been the property of Anthony Babington, the conspirator. A marble tomb with figures, inscriptions, and armorial bearings of this Jno. Clay is now to be seen in Crich church. No little eccentricity is displayed on this tomb; for instance, between the legs of Jno. Clay's effigy are these words, "Hoc Lutum Des Figulo." "Rom. IX." And on the screen above are the following lines:—

"Souls that are made of Heavenly spirit:
From whence they come the Heaven's inherit (*sic*)
But know that Bodies made of Clay
Death will devour by night or day
Yet is hee as hee was I say:
He living and dead remayneth Clay
His very name that nature gave:
Is now as shall be in his grave.
Time doth teach experience tryes:
That Clay to dust the wind updryes.
Then this a wonder compt we must
That want of wind should make Clay dust."



A careful copy of this curious inscription, kindly made for the purpose by the Rev. Herbert Milnes, is given on Plate XX. Mr. Milnes has also examined the early Crich registers, but without finding a single entry of the name of Clay.

Not only the epitaphs but the mottoes of this family are eccentric. One adopts *Sum quod fui* ("I am what I have been"). Another, *Per Orbem*, all punning on the name. Other peculiarities may be noticed. In the obituary for 1740 *Gentleman's Magazine*, we find recorded the death of Mr. Clay, maker of several musical clocks. Three days before he died he ordered a musical machine, which had cost him twenty years' time, and at least £2,000 to bring to perfection, to be beaten to pieces, and entirely destroyed, to prevent a further expense of the time and money of any one who should attempt to finish it after his death.

We have also recorded as living in Newark in 1643 (observe this date is equally early as that of Richard Clay, of the Hill) Hercules Clay, of Newark, who dwelt on the west side of the market-place, at the corner of Stodman Street (the site of the present News Room) and was

an eminent tradesman and alderman of Newark. During the siege of 1643 he dreamt three times his house was in flames. At last he rose, terrified, alarmed his family, and caused them to quit the premises; soon afterwards a bomb from a battery on Beacon Hill, fell upon the roof of the house and penetrated through its floorings. This bomb was intended to destroy the house of the Governor, who lived on the opposite side of the street. To commemorate this extraordinary deliverance, Mr. Clay in his will left to the Corporation £200 in trust to pay the interest of £100 to the Vicar of the time being to preach a sermon on the 11th of March every year, as a record of this event, and the interest of the other £100 to be distributed in bread to the poor on that day. Formerly this dole was given in the parish church, now it is given at the Town Hall, in penny loaves, and the day to this time it is called "penny loaf day." Hercules Clay and his lady are interred in the south aisle, where there is a mural monument to their memory, with this motto, "*Pyroboli fulmine in domum ab obsidentibus.*"

We find also a Matthew Clay, Vicar of Chelsworth, in Suffolk, during the Commonwealth turned out of his living, but returned to it at the Restoration. These examples are sufficient to show that many families of this name date quite as far back as Richard Clay, of the "Hill," all of them, of course, supposing their origin from the family formerly of Crich. As a matter of course, the Clays of the Hill claim connection with the family of Crich, and indeed the proximity of the places and the short space of time between the death of Jno. Clay, of Crich, in 1602, and that of Richard Clay, of the Hill, in 1640, scarcely leaves a doubt on the subject although all attempts to piece the disjointed ends have hitherto failed, perhaps in consequence of the last male of the Crich family leaving daughters only as recipients of his wealth. Henry Clay, the celebrated American statesman, was said to have been descended from the family of the Hill, but that is very doubtful, and perhaps when the Yorkshire branch is spoken of it will be found that he was with greater probability directly from that branch.

The prison disciplinist, Jno. Clay, of Preston, claims to be descended from the third son of Richard Clay, of the Hill, who had five sons and three daughters. Robert, the younger son but one, went to Liverpool in 1760, and is described as a Merchant of Coopers' Row, and married Janet Neal, daughter of William Neal, block maker, and by her had two sons and three daughters; one of the sons (Thomas) was married 1781 to Mary, daughter of Ralph Lowe, tanner, of Williamson Square, Liverpool, and by her had six sons and three daughters. John, the prison disciplinarian, was one of these six, and was born May 10, 1796, and had a greater variety of talents than falls to the lot of most men, and spent his life in trying to benefit the condition of the most unfortunate class of his fellow creatures. The trefoils on the shield of the Clays, of the Hill, are in the German language called *Ree* (Clay). The arms of Clay are *argent*, a chevron, engrailed, between three trefoils, slipped, *sable*; crest, two wings issuing from a wreath, *argent*, charged with trefoils, *sable*.

Soules they are made of Heavensly Spirit :
 But knowe that bodies made of Claye :
 Yett is here as bee was say :
 That nature gave :
 Comes doth teache experience hys :
 That this a wonder count we myght
 From whence they come of heavensly inderite
 Death will devoure by night or day
 Free livinge and dead remayneth Claye
 No more as shal be in his Grave
 That Claye to dust the Wind uphoves
 That want of winde should make Claye dust

MURAL INSCRIPTION TO JOHN CLAY.

CRICH CHURCH, DERBYSHIRE.



THE FOLK-LORE OF PHILOSOPHERS.

BY T. T. WILKINSON, F.R.A.S., ETC.

THAT the philosophy of one age becomes the folk-lore of another, is abundantly proved by reference to any medical or philosophical treatise a couple of centuries old. The same may be said of religion at a still earlier period. Local folk-lore teems with fragments of early faiths—with portions of so-called philosophy—and with curative formulæ in physis of the most absurd description, all of which were accepted without question by our forefathers. And yet they prided themselves upon being much wiser than those who had preceded them.

John Aubrey, in his *Miscellanies*, first published in A.D. 1696, has preserved "a Collection of *Hermetic Philosophy*" worthy of much attention; not only on account of the curious subjects upon which he treats, but more particularly from the many respectable persons who vouch for the truth of what has now passed into gross superstition. He was himself a firm believer in DAY FATALITY, and in addition to his own experience gives us "an old proverb:—

'When Easter falls in Our Lady's lap
Then let England beware a rap.'

He adds that:—"Easter falls on March 25, when the Sunday letter is G, and the golden number 5, 13, or 16; as in the years 1459, 1638, 1649." The verifications are that, in 1459 Henry VI. was deposed and murdered; in 1638 the Scotch troubles began; and in 1648—9, King Charles I. was murdered. The double date did not appear to be any obstacle in Mr. Aubrey's way, and the prediction has been falsified by later instances. Dr. John Pell, one of the ablest mathematicians of the time, supplied the article on "Day Fatality of Rome," and expressed his desire "that some skilful mathematician would take the pains to examine and consider the mathematical parts of the Holy Scripture;" since "calculation to a day (when we can do it) may be defended by a great example (Exodus xii. 41) at the end of 430 years, even the *selfsame day*," &c.

In his chapter on FATALITIES OF FAMILIES AND PLACES, he gives many instances of bad luck of this description. "The Fleece Tavern, in Covent Garden, was very unfortunate for homicides:—"a handsome brick house in Clerkenwell, and another in Holborn were untenanted in consequence of being unlucky. Their tenants did not prosper. "Disinheriting the eldest son," says he, "is forbid in Holy Scripture, and estates disinherited are observed to be unfortunate." This belief extensively prevails at the present day. He adds, on the authority of Mr. Thomas Ax, that the small-pox visits Taunton and Sherborne every *seventh* year, and at one of these towns, "every *ninth* year comes a small-pox which the physicians cannot master." Platerus is cited in proof that the plague visited Basle every *tenth* year; and Sir William Petty, the eminent political economist, states that there are "periodical plagues in London, which (as I remember) are every *twenty-fifth* year." Lancashire tradesmen have become so accustomed to monetary panics that they now look for one every *ten* years.

John Aubrey, Esq., F.R.S. quotes Nicholas Machiavel in support of the statement "that no great accident befalls a city, or province, but it is presaged by divination, or PRODIGE, or astrology, or some way or other." A Rainbow appeared about the sun before the battle of Pharsalia; two suns appeared, and a rainbow reversed, before the coming in of Philip to marry our Mary I. His own mother saw circles of rainbow colour round the sun at Broadchalke, about 10 o'clock in the forenoon. Charles I. was soon after carried prisoner by Cornet Joyce, to the Isle of Wight, which lies "directly from Broadchalke at the 10 o'clock point." He adds that "we learn a world of things from these portents and prodigies; and many are the warnings and admonitions we receive from them."

The author of the *Miscellanies* is quite prepared to accept the hints which may be derived from OMENS. Unfortunately these are mostly applied *after* the events which they are supposed to predict. Two eagles fought in the air before the battle of Phillippi: Wolsey's silver cross fell out of its socket before his fall: a whale came into the Thames before the death of the Protector; Oliver was much troubled at it. The picture of Laud fell down the day of the assembling of the Long Parliament: the head of Charles I's. staff fell off during his trial: a sparrow-hawk entangled its string in one of the iron crowns of the Tower of London, and so hung by the heels and died, just before the death of Charles II. This was communicated by Sir Edward Sherborne, knight, formerly of Carr Hall, in Lancashire, and an eminent mathematician and linguist. He translated *Manilius on Astronomy*, into English verse, and enriched the work with many learned notes. Sir Edward Sherborne vouches for the fact that half "the great flag with the king's arms" was broken off at the Tower and carried into the Thames, at the coronation of King James II.; and Mr. Aubrey himself quaintly remarks that:—"I did see Mr. Christopher Love beheaded on Tower Hill, in a delicate clear day; about half an hour after his head was struck off, the clouds gathered blacker and blacker; and such terrible claps of thunder came, that I never heard greater." This is but poor philosophy for an F.R.S.; but it illustrates the superstition yet prevalent in Lancashire—that it is always either cloudy or wet whenever a criminal is executed at Lancaster Castle.

Homer has stated that DREAMS proceed from Jove. So thought Cicero, and many others since his days have held the same opinion under modified forms. Mr. Aubrey gives "but little" out of these early authors, his "purpose being chiefly to set down some remarkable and *divine* dreams of some that I have had the honour to be intimately acquainted with, persons worthy of belief." Cardan, a famous mathematician and astrologer "owns the solution of some difficult problems in Algebra," to his dreams. Archbishop Abbot's mother longed for a jack-fish; and her son Jack rose by degrees to be Archbishop of Canterbury. "My Lady Seymour dreamt, that she found a nest, with nine finches in it; and so many children had she by the Earl of Winchester, whose family name is Finch." Sir Christopher Wren, as great a geometer as he was an architect, dreamt that dates would cure him when "about 1671 he was ill and feverish. The next day he sent for

dates, which cured him." Edmund Halley, F.R.S., &c., dreamt that he saw a strange island from his ship at sea ; when he afterwards went to St. Helena to make his observations he found that was the very place he saw in his dream, and he related the fact to the Royal Society. A gentlewoman of his acquaintance dreamed that if she slept again her house would be robbed. She lay awake, therefore, and scared the thieves away, who came almost immediately. "There are millions," says he, "of such dreams too little taken notice of ; but they have the truest dreams whose IXth. house is well dignified, which mine is not, but must have some monitory dreams." Sir Thomas White, alderman of London, endowed a college at Oxford in consequence of a dream ; and "William Penn, proprietor of Pennsylvania, told Mr. Aubrey, that both the time and manner of Admiral Dean's death in battle were revealed to his wife in a dream the very night it happened !" All this is still Lancashire popular belief.

Of the reality of APPARITIONS Mr. Aubrey did not entertain any doubt. He opens his chapter on this subject by a quotation from *Propertius*, who asserts that his mistress, "Cynthia, did appear to him after her death, with the beryl-ring on her finger." Besides, "St. Augustin affirms that he did once see a satyr, or a demon : St. Edmund, Archbishop of Canterbury, did sometimes converse with an angel, or nymph, at a spring without St. Clement's parish, near Oxford." This is a remnant of well-worship—not on account of the water, but in honour of the nymphs who presided over such "bubbling streams." In anno 1647, Lord Mohun's son and heir had a quarrel with Prince Griffin. On his way to fight a duel Mr. Mohun was waylaid and murdered. His mistress being in bed, in St. James's Street, Covent Garden, "at that very time saw Mr. Mohun come to her bedside, draw away the curtains, look upon her, and go away." This account was vouched for as true by Mr. Monson, who had it "from the gentlewoman's own mouth, and her maids." There are several parallel stories to this, and Mr. Aubrey gives all these with such an air of simplicity that no one can doubt of his fully believing all he relates. Sir William Dugdale asserts that a phantom appeared to Mr. Towes, surveyor of the works at Windsor, and predicted the death of the Duke of Buckingham, by stabbing, a quarter of a year before it happened. When sitting in the hall at Windsor, he cried out, "The Duke of Buckingham is stabbed, and he was stabbed that very moment." The same learned antiquary "did further inform" Mr. Aubrey that Lord Middleton made an agreement with the Laird Bocconi "that the first of them that died should appear to the other in extremity." The Lord Middleton was taken prisoner at Worcester fight, and was prisoner in the Tower of London, under three locks. Lying in his bed, pensive, Bocconi appeared to him. My Lord Middleton asked him if he were dead or alive. He said dead ; and that he was a ghost. He told him that within three days he should escape, and he did so, in his wife's clothes. When he had done his message, he gave a frisk, and said :—

*"Givanni, Givanni, 'tis very strange
In the world to see so sudden a change."*

He then gathered up and vanished. This account Sir William, a

Lancashire man, says he had from the Bishop of Edinburgh. Archbishop Sheldon is cited as a witness in a case of supernatural healing. A poor old man had been lame for a long time; but one Sunday afternoon a "stranger," who may have been the Wandering Jew, called at his house and told him of a remedy. The visitor wore "a purple shag-gown," and was not seen by any one else. John Evelyn, Esq., F.R.S., "shewed us at the Royal Society" a note under the hand of the Rev. Mr. Smith, curate of Deptford, relating how he had "seen a vision of a Master of Arts" who told him "to lie on his back from ten to one o'clock, and he should be cured of an ague." Mr. Aubrey says he was perfectly cured. Sir Richard Nepier, M.D., is reported on the authority of Elias Ashmole, Esq., as having seen an apparition of himself *dead in bed*; and he died on his journey into Berkshire shortly after: Lady Diana Rich, daughter of the Earl of Holland, met herself in her father's garden, "*habit, and everything, as in a looking-glass,*" and she died of small-pox about a month after: and the ghost of Mary Barwick appeared to Thomas Lofthouse, on Easter Tuesday, 1690, in order that her husband might be brought to justice for murdering her near Cawood, Yorkshire. She stood before him in "brown cloaths, waistcoat and petticoat, a white hood, such as his wife's sister usually wore, and her face looked extream pale, her teeth in sight, no gums appearing, her visage being like his wife's sister, and wife to William Barwick." This was accepted as evidence before the Honorable Sir John Powell, Knight, at the York Assizes, September 16th, 1690. Truly, as Mr. Aubrey remarks on another occasion, "the power of imagination is wonderful!" The Ancients believed that the gods of the woods have been heard to speak. The Grove of Vesta became vocal before the taking of Rome; and Nero, it is said, "heard the sound of a trumpet among the hills," and "groans over the tomb of his mother." St. Augustine heard a voice saying, "*tolle, lege*;" and taking up his Bible, read Roman xiii. 13, which led to his reformation. Mr. Aubrey devotes a chapter to VOICES, in which he relates how a physician named Mr. Smith, of Tamworth, heard a voice telling him that he should soon see some of the bones of those slain in a battle between Vortigern and Hengist, at Colemore, which soon after occurred. He quaintly adds, "this was about the year 1685, and I had the account from my worthy friend, and old acquaintance, Thomas Marriot, of Warwickshire, Esq., who is very well acquainted with Mr. Smith, aforesaid." He does not pretend to understand these voices, "unless we may believe that the air being full of intelligences and spirits, who foreseeing future events, give men warning by these kinds of intimations that they may more timely provide and defend themselves against their calamities." This is just the modern belief of the spiritualists, amongst whom Mr. Aubrey would have found himself "at home."

IMPULSES also command a share of our author's attention. "Oliver Cromwell had certainly this afflatus. At the battle of Dunbar he laughed with a divine impulse," so heartily that he might have been drunk, "his eyes sparkled with spirits." Charles I. told Colonel Tomlinson under a "strong impulse on his spirit," that his son should reign after him. Fabian Phillips, Esq., of the Inner Temple, is the

authority for this statement. Lord Roscommon was informed by an impulse that his father was dead in Ireland, he being at the time in Normandy : a "very good friend" had frequent impulses when he was a Commoner at Trinity College, Oxford : and "the learned Dr. John Pell hath told me, that he did verily believe that some of his solutions of difficult problems [in mathematics] were not done *sine divino auxilio*." All this might very well be, and yet no supernatural agency lie at the bottom.

The KNOCKINGS recorded by Mr. Aubrey are partly taken from the Rev. Richard Baxter's "Certainty of the World of Spirits," and partly from his own experience. A drunken gentleman hears "knocks at his bed's head, as if one knocked on a wainscot," and the relater wondereth "what kind of spirit this is, that hath such a care of this man's soul !" He asks in all simplicity, "is it his guardian angel ?" Major John Morgan heard *three* knocks before the son of the Dean of Wells died : Mr. Aubrey "did hear *three* distinct knocks on the bed's head" before his father died : Mr. Jerome Banks was visited on his deathbed by Mr. Jennings, "his great acquaintance, dead a year or two before, who gave *three* knocks, looked in, and said, 'come away :'" and Mr. George Ent told him that he had such a *deceptio visus*, and died shortly after. INVISIBLE BLOWS have not been confined to modern spiritualists. Mr. Brograve had such "a blow given him on his cheek," and then another. He took these as a warning, "turned back, fell to the study of the law, and was afterwards a judge." "The Papists," he says, "are full of these observations, and the like stories are reported of others."

The PROPHECIES are not numerous, but choice. St. Malachi, monk of Bangor, and Primate of Ireland, describes the Popes by their coats of arms, &c., and "if his prophecies be true, there will be but fifteen Popes more." This was uttered in 1665, and has therefore been falsified by time. William Lilly, the astrologer, prophesied "of the great plague of London, expressed by graves and dead bodies." Mr. Thomas Flatman, poet, charged Lilly with stealing these "hieroglyphicks from an old parchment manuscript, writ in the time of the monks." It was prophesied "300 years before the Reformation that when a king and a bishop appeared like some sculptures in Wells Cathedral "abbots should be put down, and nuns should marry." Dr. Duck, the Chancellor, had seen this record in the Tower ; also Henry VIII. and Bishop Knight, were like the sculptured heads. The Rev. William Tyndal foretold the civil wars ; and Lady Davys, besides predicting the same events, "did tell the very time of her husband's death in Ireland."

ON MIRANDA, or the wonderful influence of TOUCHING, Mr. Aubrey is singularly curious. He is prepared to accept everything as true which popular superstition has ascribed to the divine influence of Royalty, and to fortunate circumstances of birth. Much of what he relates is still current in Lancashire : dead men's hands are not yet without their virtues ; and the "seventh son of a seventh son becomes an infallible physician," according to the current folklore of the district. Several persons have been cured of the 'king's evil,' says our author, "by the touching of a seventh son ;" but "it must be a seventh son, and no daughter between, and in pure wedlock." Boys are said to have

possessed this power, when young; but have lost it as they grew older. "The touch of a dead hand hath wrought wonderful effects." Wens "as big as a pullet's egg" have been removed by once or twice rubbing; but "he was directed first to say the Lord's Prayer, and to beg a blessing." How the king's evil is cured "by the touch of the king, does [did?] much puzzle our *philosophers*; for whether our kings were of the House of York or Lancaster, it did the cure for the most part." Prayers were read previous to the formality of touching; and some of these ascribe powers to royalty in terms little short of impious. In Mr. Aubrey's time he says "the prayers are read," but perhaps neither the king attends them nor his chaplains. The touch of the Duke of Monmouth also cured the evil; which illustrates Lord Bacon's remark that "*imagination* is next of kin to miracle-working *faith*." Charles I. cured a woman at Carisbrook Castle, whose eyelids had been glued up for a fortnight; "as they were at prayers, after the touching, the woman's eyes opened." William Backhouse, Esq., in consequence of a dream cured himself of a scab of several years standing by rubbing it with "drops from a marble tombstone." Elias Ashmole, Esq., vouches for this; and Mr. Aubrey adds, "May-dew is a great dissolvent." This explains why our Lancashire maidens wash themselves in May-dew in order to free their skins from freckles: truly superstition lives on, notwithstanding that "the schoolmaster is abroad."

HIS MAGICK contains several items which will probably be new to many of my readers. If young ladies wish to dive into futurity they must "put the white of a new-laid egg in a beer-glass, and expose it to the sun, in hot weather, as August, when the sun is in Leo, and they will perceive their husband's profession." Messrs. Harland and Wilkinson give other methods in their *Lancashire Folk-lore*. "To know whom one shall marry," is, at times, very desirable, and this it appears may be ascertained as follows:—"You must lie in another county, and knit the *left* garter about the right legged stocking; and as you rehearse the following verse, at every comma, knit a knot:—

'This knot I knit, to know the thing,
I know not yet, that I may see,
The man (woman) that shall my husband (wife) be,
How he goes, and what he wears,
And what he does all days and years.'

Accordingly in your dream you will see him. . . . A gentlewoman that I (Mr. Aubrey) knew used this method. . . . Sir William Soames's lady did the like." The *Abracadabon* is not forgotten, for "with this spell, one of Wells, hath cured above a hundred of the ague." "*To cure the biting of a mad-dog*, write these words on paper, viz. :—*Rebus, Rubus, Epitepscum*; and give it to the party, or beast bit, to eat in bread, &c. A gentleman of good quality, and a sober grave person, did affirm, that this receipt never fails!" A cure for the toothache, "out of Mr. Ashmole's MS. writ with his own hand," is equally curious. "*Mars, hur, aburea, aburse*."

'Jesus Christ, for Mary's sake,
Take away this Tooth-Ach.'

Write the words *three* times, and as you say the words, let the party burn one paper, then another, then the last. He says he saw it

experimented, and the party immediately cured." A more simple cure is the following:—"Take a new nail, and make the gum bleed with it, and then drive it into an oak. This did cure William Neal, Sir William Neal's son, a very stout gentleman, when he was almost mad with the pain, and had a mind to have pistolled himself." Our dentists had better beware; for as soon as these simple remedies become "generally known," to borrow a phrase from Mr. Timbs, their occupation, like Othello's, will be wholly gone!

TRANSPORTATION BY AN INVISIBLE POWER forms the subject of a long letter from "the Rev. Mr. Andrew Paschal, B.D., Rector of Chedzoy, in Somersetshire," in which he proves himself to be quite as credulous as Mr. Aubrey to whom it is addressed. Francis Fry was evidently an adept at deception; but some of his pranks would not have escaped detection in a few minutes if attempted now. This letter is followed by another "from a learned friend" in Scotland, which states that Lord Duffus was suddenly carried away from his seat in Morayshire, and was "found the next day in Paris, in the French king's cellar, with a silver cup in his hand." This outdoes our modern spiritualists; for I am not aware that any of them have carried a live lord a distance of several hundred miles. "J. G." is of opinion that the fairies did it all; but this does not remove it from the province of the supernatural. The Earl of Caithness had a servant who fetched a sailor's cap four hours' sail from the harbour. When the vessel landed one of the sailors owned the cap which the earl held in his hand. "There was in Scotland one—, an *obsessus*, carried in the air several times in view of several persons. Major Henton has seen him carried away, sometimes a mile or two." Sir Robert Harley, and a doctor of divinity attest this wonderful story.

A BERYL is a kind of crystal that hath a veal tincture of red; it is one of the twelve stones mentioned in the Revelation; and "visions" may be seen "in a BERYL or CRYSTAL." Sir Marmaduke Langdale went to an Italian *Magus* "who did shew him a glass, where he saw himself kneeling before a crucifix. He was then a Protestant; afterwards he became a Roman Catholic." It will interest some readers to know that "Thomas Henshaw, R.S.S." vouches for this as a portion of the Hermetic Philosophy. Our author figures a "consecrated beryl" in the possession of Sir Edward Harley; which "is a perfect sphere" and set in a silver ring "resembling the meridian of a globe," and "at the four quarters of it are the names of four angels, viz.:—Uriel, Raphael, Michael, and Gabriel." A "taylor in London" could see "visions without a glass or crystal;" and he wrote an account of them "in an ill taylor-like hand, in false English, but legible." The "then Earl of Northampton gave five pounds for a copy of it." Most of the Lancashire "wise men" use a crystal at the present time for the purpose of tracing stolen property; many of their dupes place much confidence in what they "see in the glass when properly charged." Mr. Aubrey had no doubt that favoured individuals could "CONVERSE WITH ANGELS AND SPIRITS." Dr. Richard Nepier conversed "with the angel Raphael, who gave him the responses." He was Rector of Lynford, and practised physic; he was also "a good astro-

loger." "Good spirits are delighted and allured by sweet perfumes ;" on the contrary, "evil spirits are pleased and allured by suffumigations of henbane, stinking smells, &c." Archbishop Laud "affirms the power of prayer to be so great, that though there be a conjunction or opposition of Saturn or Mars it will overcome the malignity of it." This section is closed by the Collect for "St. Michael and all Angels."

The account of the CORPS-CANDLES IN WALES, is extracted from a letter to Mr. Baxter. It does not appear that anything is said to have been seen except the light, which "doth as much resemble a material candle-light as eggs do eggs." They were supposed to indicate death ; and as they moved about, or met, so would the corpses. Five of these lights were once seen together at Baronet Rudd's, and soon after five of the maid-servants were suffocated in their sleep. Randal Caldicot, D.D., is answerable for the following :—"When any Christian is drowned in the river Dee, there will appear over the water where the corps is, a light, by which means they do find the body, and it is therefore called the holy Dee."

ORACLES are stated to have existed in Greece down to the times of Johannes Scotus Erigena, who found a *Treatise of Aristotle*, "by the response of the oracle." Scotus is said to have taught Greek "at the Abbey of Malmesbury, where his scholars stabbed him with their pen-knives for his severity."

AN ECSTASY is a kind of medium between sleeping and waking. Persons in this state "can hear, those who sleep cannot." A person in the Strand lay in a trance, and on reviving said he had had a vision of the death of Charles II.—"it was at the very day of his apoplectick fit."

THE EVIL EYE is treated of in GLANCES OF LOVE AND MALICE. *Amor ex Oculo*, says Bacon, "more by glances than by full gazings ; and so for envy and malice." The eye of a malicious person "does really infect and make sick the spirit of the other." Infants are said to be "very sensible of these irradiations of the eyes." In most countries strangers are not permitted to look upon young children "for fear of fascination." In Spain they take it ill if one looks upon a child, and say, "God bless it." We usually say, "witches have evil eyes." Some curious examples of the power of the evil eye are given in the *Folklore* previously cited. This most curious collection of *Hermetic Philosophy* closes with a long and "Accurate Account of SECOND-SIGHTED MEN in Scotland." It is contained "in two letters from a learned friend in Scotland. . . . To Mr. John Aubrey, Fellow of the Royal Society." From these letters it appears that the existence of second-sighted men was fully credited. Second-sight "relates only to things future, which will shortly come to pass. Sad and dismal events are the objects of this knowledge." No one can see the indications of evil except those gifted ; and those would get rid of the power if they could. It does not pass by succession ; but is obtained, "some say by compact with the devil ; some say by converse with those demons we call fairies." "A minister living near Inverness considers second-sight certain." A young lady was told by a second-sighted man not to refuse a certain suitor, for he would die soon, and he could "see a lord on each of her

shoulders," which came to pass. This informant adds that the "presbytery has judicially appointed public prayers, and a sermon" in order that the power of second-sight might leave those so gifted, and after this, they were never troubled with such a sight any more." A "gentleman's son, in Strathspey, in Scotland, being a student in divinity," communicates similar information respecting the second-sight in Skye; and he does not appear to doubt the reality of "Meg Mullack and Brownie," two ghosts who visited a family named Grant, the "first in the likeness of a young lass; the second of a young lad." The volume is closed by a curious account of "two persons, ladies of quality, who loved each other entirely." One of them fell sick of the small-pox and desired to see the other, who would not visit her lest she should be afflicted with the same malady. She soon after died, and appeared at the other's house in the dress of a widow. When the lady came down from her room to see this visitor she found it was the ghost of her dead friend, who warned her to "prepare to die;" and "when you are at a feast," said she, "and make the *thirteenth* person in number, then remember my words." The lady "died in a little time after, and there is hardly any person of quality but what knows [this account] to be true." In Lancashire the same superstition prevails: no friend will invite thirteen guests; no visitor will sit down so as to make thirteen in company; and a town clerk's dinner was recently delayed nearly an hour, in order that the *fourteenth* member of a Corporation should have time to return from Manchester. The origin of the superstition is probably the case of Judas, who made up the thirteenth at table, and was said to be "a devil."

The whole of the preceding subjects might have been annotated at great length; and local instances might have been adduced in plenty, to prove that under slightly different forms these old superstitions yet prevail. Many of them still pass unquestioned as belonging to the supernatural, by those who claim to be well educated, and have passed through some of our best schools. The fair sex is perhaps more disposed to accept superstitious notions than the opposite; for there is a kind of mania amongst many of them for anything bordering on the marvellous. A very intelligent lady once exclaimed to the writer, "Oh! I do love to be superstitious;" and this feeling is not only infectious but furnishes the clue to an explanation why so much absurd belief should still prevail, notwithstanding all the vast advances in natural and experimental philosophy. The leading scientific men of Aubrey's day evidently accepted the agency of supernatural beings without much investigation; but the Faradays and Tyndalls of the present time require such a rigid series of tests before they will place any phenomenon amongst the supernatural that even table turners and spirit rappers retire in dismay. This forms a marked contrast between the F.R.S.'s of the seventeenth and nineteenth centuries; much to the advantage of the latter race.

DERBY SIGNS, DESCRIBED AND ILLUSTRATED,

BY LLEWELLYNN JEWITT, F.S.A.

&c. &c. &c.

(Continued from page 87.)

GUY OF WARWICK. Few men have been so popular in ballad lore, and in chap-books, as the "Renowned Guy, Earl of Warwick." His feats have been rehearsed in prose and verse, and he was considered one of the greatest of mediæval heroes. One of his most popular feats was the slaying of the Dun Cow on Dunsmore Heath.

"By gallant Guy of Warwick slain
Was Colbrand, that gigantic Dane.
Nor could this desperate champion daunt
A Dun Cow bigger than elephaunt.
But he, to prove his courage sterling,
His whinyard in her blood embued;
He cut from her enormous side a sirloin
And in his porridge-pot her brisket stew'd,
Then butcher'd a wild boar, and eat him barbicu'd."

The following is the chap-book history of this renowned Guy, which I reprint from a copy in my own collection. It is "adorned with many cuts" of the rudest character.

"THE HISTORY OF GUY, EARL OF WARWICK.

CHAP. I.

Guy's Praise. He falls in Love with fair Phillis.

In the blessed Time when Athelstone wore the Crown of the English Nation, Sir Guy (Warwick's Mirror and all the World's Wonder) was the chief Hero of the Age; whose Process so surpassed all his Predecessors, that the Trump of Fame so loudly sounded Warwick's Praise, that Jews, Turks, and Infidels became acquainted with his Name.

But as Mars, the God of Battle, was inspired with the Beauty of Venus, so our Guy, by no Man conquered, was conquered by Love; for Phillis the Fair, whose Beauty and Virtue were inestimable shining with such heavenly Lustre, that Guy's poor Heart was ravished in adoration of his heavenly Phillis, whose Beauty was so excellent, that Helen the Pride of all Greece, might seem as a Black a Moor to her.

Guy resolving not to stand doating at a Distance, went to Warwick Castle, where Phillis dwelt, being Daughter and Heiress to the Earl of Warwick; the Earl her Father hearing of Guy's coming, entertained him with great Joy: After some Time the Earl invited Guy to go a hunting with him; but he finding himself unable to partake of the Diversion, feigned himself sick. The Earl, troubled for his Friend Guy, sent his own Physician to him.—The Doctor told Guy his Disease was dangerous, and without letting blood there was no Remedy.—Guy replied, I know my Body is dis-tempered, but you want Skill to cure the inward Inflammation of my Heart; Galen's Herbal cannot quote the Flower I like for my remedy. I know my own Disease, Doctor, and am obliged to you.

The Doctor departed, and left Guy to cast his Eyes on the heavenly Face of his Phillis, as she was walking in a Garden full of Roses and other Flowers.

CHAP. II.

Guy courts fair Phillis, she at first denies; but afterwards grants his Suit, on conditions which he accepts.

Guy immediately advanced to fair Phillis, who was reposing herself in an Arbour, and saluted her with bended Knees. All hail, fair Phillis, Flower of Beauty, and Jewel of Virtue, I know great Princes seek to win thy Love, whose exquisite Perfections might grace the mightiest monarch in the World; yet may they come short of Guy's real Affection; in whom Love is pictured with naked Truth and Honesty, disdain me not for being a steward's son, one of thy Father's servants.

Phillis interrupted him, saying, Cease bold Youth, leave off this passionate Address :—You are but young and meanly born, and unfit for my Degree ; I would not my Father should know this Passion.

Guy, thus discomfited, lived like one distracted, wringing his Hands, resolving to travel through the World to gain the Love of Phillis, or end his Days in Misery. Long may Dame Fortune frown, but when her Course is run she sends a smile to cure the Hearts that have been wounded by her Frowns ; so Cupid sent a powerful Dart, representing to her a worthy Knight of Chivalry, saying, This Knight shall become so famous in the World, that his Actions shall crown everlasting Posterity. When Phillis found herself wounded, she cried, O pity me, gentle Cupid, solicit for me to thy Mother, and I will offer myself up at thy Shrine.

Guy, little dreaming of this so sudden Thaw, and wanting the Balm of Love to be applied to his Sores, resolves to make a second Encounter.—So coming again to his Phillis, said, Fair Lady, I have been arraigned long ago, and now am come to receive my just Sentence from the tribunal of Love : It is Life or Death, fair Phillis, I look for ;—let me not languish in Despair, give Judgment, O fair, give Judgment, that I may know my Doom ; a Word from thy sacred Lips can cure my bleeding Heart ; or a Frown can doom me to the Pit of Misery.—Gentle Guy, said she, I am not at my own Disposal, you know my Father's Name is great in the Nation, and I dare not match without his Consent.

Sweet Lady, said Guy, I make no doubt but quickly to obtain his Love and Favour, let me have thy Love first, fair Phillis, and there is no fear of thy Father's Wrath preventing us.—It is an old saying, Get the good-will of the Daughter, and that of the Parent will soon follow.

Sir Guy, quoth Phillis, make thy bold Atchievement and noble Actions shine abroad, glorious as the Sun, that all Opposers may tremble at thy high applauded Name, and then thy Suit cannot be denied.

Fair Phillis, said Guy, I ask no more—Never did the Hound mind more his Game, than I do this my new Enterprize. Phillis, take thy Farewell, and accept of this Kiss as a Signet from my Heart.

CHAP. III.

Guy wins the Emperor's daughter from several Princes. He is set upon by sixteen assassins, whom he overcomes.

Thus noble Guy at last disengaged from love's cruelty, he now arms himself like a Knight of Chivalry, and crossing the raging ocean, he quickly arrived at the Court of Thrace, where he heard that the Emperor of Almain's fair Daughter Blanch, was to be made a prize for him that won her in the field ; upon which account the worthies of the world assembled to try their fortunes.—The golden trumpets sounded with great joy and triumph, and the stately pampered steeds prance over the ground, and each He there thought himself a Caesar, that none could equal ; Kings and Princes being there, to behold who should be the conqueror, every one thinking that fair Blanch should be his.

After desperate charging with horse and man, much blood was shed, and Prince no more valued than vulgar Persons ; but our noble Guy appearing, laid about him like a lion, among the Princes ; here lay one headless, another without a leg or an arm, and there a Horse.—Guy still, like Hercules, charged desperately, and killed a German Prince, and his horse under him. Duke Otto vowed revenge upon our English Champion, gave Guy a fresh assault, but his courage was soon cooled. Then Duke Poyner would engage our favourite Knight ; but with as little success as the rest, so that no man could encounter Guy any more ; by which valour he won the lady in the field as a Prize, being the approved conqueror.

The Emperor himself being a Spectator, he sent a messenger for our English Knight.—Guy immediately came into the Emperor's Presence, and made his Obedyance ; when the Emperor as a Token of Affection, gave him his Hand to kiss, and withal resigned him his Daughter, and Falcon and the Hound.—Guy thanked his Majesty for this gracious Favour, but for fair Phillis's Sake, left fair Blanch to her Father's Tuition, and departed from that graceful Court, only with the other Tokens of Victory.

Now Guy beginning to meditate upon his long Absence from his fair Phillis, and doubting of her Prosperity ; or that she might too much forget him, because the proverb says, out of sight out of Mind ; prepared for England, and at last arrived at the long wish'd for haven of his love ; and with this sort of salutation greeted his beloved mistress : Fair Foe said he, I am now come to challenge your promise, the which was, upon my making my name famous by martial deeds, I should be the master of my beloved mistress.—Behold, fair Phillis, part of the Prize which I have won in the field, before Kings and Princes.

Worthy Knight, quoth Phillis, I have heard of thy winning the Lady Blanch from

royal Dukes and Princes, and I am glad to find that Guy is so victorious. — But indeed Guy thou must seek more Adventures.

Guy, discomfited at this answer, taking leave of his fair Phillis, clad himself again in Bellona's Livery, and travelled towards Sedgwin, Duke of Novain, against whom the Emperor of Almain had then laid siege. — But as Guy was going his intended journey, Duke Otto, whom Guy had disgraced in battle, hired sixteen base traitors to slay him. Guy being set upon by these rogues, drew his sword, and fought till he had slain them all; and leaving their carcases to the fowls of the air, he pursued his Journey to Louvain, which he found closely besieged, and little resistance could the Duke make against the Emperor's Power. — Guy caused the Levinians to fall forth, and made a most bloody slaughter amongst the Almain; but the Emperor gathering more forces renewed the siege, thinking to starve them out; but Guy in another sally, defeated the Almain, slaying in these two battles about thirty thousand men. — After this Guy made a perfect league between the Emperor and the Duke, gaining more praise thereby than by his former Victories.

CHAP. IV.

Guy having performed great wonders abroad, returns to England, and is married to fair Phillis.

After a tedious Journey Guy sat down by a Spring to refresh himself, and he soon heard a hedious Noise, and presently espied a Lion and a Dragon fighting biting and tearing each other; but Guy perceiving the Lion ready to faint, encountered the Dragon, and soon brought the ugly Cerberus roaring and yelling to the Ground. — The Lion in Gratitude to Guy run by his Horse's Side like a true-born Spaniel, till lack of Food made him retire to his wonted Abode.

Soon after Guy met with the Earl of Terry, whose Father was confined in his Castle by Duke Otto; but he and that Lord posted thither, and freed the Castle immediately; and Guy in an open field slew Duke Otto hand to hand; but his dying Words of Repentance moved Guy to Remorse and Pity.

But as Guy returned through a Desert, he met a furious Boar that had slain many Christians. Guy manfully drew his sword and the Boar gaping, intending with his dreadful Tusks to devour our noble champion; but Guy run it down his Throat, and slew the greatest Boar that ever Man beheld.

At Guy's Arrival in England, he immediately repaired to King Athelstone, at York, where the King told Guy of a mighty Dragon in Northumberland that destroyed Men, Women, and Children. — Guy desired a Guide, and went immediately to the Dragon's Cave, when out came the Monster, with Eyes like flaming fire; Guy charged him courageously, but the Monster bit the Lance in two like a Reed; then Guy drew his Sword, and cut such gashes in the Dragon's sides, that the Blood and Life poured out of his venomous Carcase. Then Guy cut off the Head of the Monster, and presented it to the King, who in Memory of Guy's Service, caused the Picture of the Dragon, being 30 Feet in length, to be worked in Cloth of Arras, and hung up in Warwick Castle for an everlasting Monument.

Phillis hearing of Guy's Return and Success, came as far as London to meet him, where they were married with much Joy and Triump; King Athelstone, his Queen, the chief Nobles and Barons of the land being present.

No sooner were their Nuptials celebrated, but Phillis's Father died, leaving all his Estate to Sir Guy; and the King made him Earl of Warwick.

CHAP. V.

Guy leaves his wife, and goes a Pilgrimage to the Holy Land.

In the very height of Guy's glory, being exalted to all his Father's dignities, Conscience biddeth him repent of all his former sins, and his youthful time, spent in the behalf of Women; so Guy resolved to travel to the Holy Land like a Pilgrim. Phillis, perceiving this sudden alteration, enquires of her Lord what was the cause of this passion? — Ah! Phillis, said he, I have spent much time in honouring thee, and to win thy favour, but never spared one minute for my soul's health in honouring the Lord.

Phillis though very much grieved, understanding his determination, opposed not his will. — So with exchanging their Rings, and melting Kisses, he departed like a Stranger, from his own Habitation taking neither Money nor Scrip with him, and but a small Quantity of Herbs and Roots, such only as the wild Fields could afford, were his chief Diet; vowing never to fight more but in a just Cause.

Guy, after travelling many tedious Miles, met an aged Man oppressed with Grief, for the Loss of fifteen Sons, whom Armarrant, a mighty Giant had taken from him, and held in strong Captivity. Guy borrowed the old Man's Sword, and went directly up to the Castle Gate, where the Giant dwelt, who coming to the Door, asked him grimly, how he durst so boldly to knock at the Gates? vowing he would beat his Brains out. But Guy laughing at him, said Sirrah, thou art quarrelsome; — but I have a Sword has

often hewn such Lubbarbs as you asunder ;—At the same Time laying his Blade about the Giant's Shoulders, that he bled abundantly, who being much enraged, flung his Club at Guy with such Force, that it beat him down, and before Guy could recover his Fall, Armarant had got up his Club again. But in the End Guy killed this broad back'd Dog, and released divers Captives that had been in thralldom many years, some almost famished, and others ready to expire under various Tortures.—They returned Thanks to Guy for their happy Deliverance ; after which he gave up the Castle and Keys to the old Man and his fifteen Sons.

Guy pursued his intended Journey, and coming to a Grave, he took up a worm-eaten Skull, which he thus addressed.—Perhaps thou wert a Prince, or a mighty Monarch, a King, a Duke, a Lord !—But the Beggar and the King must all return to the Earth ; and therefore Man had need to remember his dying Hour. Perhaps thou mightest have been a Queen, or a Dutches, or a Lady, garnished with Meat, lying in the Grave, the Sepulchre of all Creatures.

While Guy was in this repenting Solitude, fair Phillis, like a mourning Widow, clothed herself in sable Attire, and vowed Chastity in the Absence of her beloved Husband. Her whole Delight was in Divine Meditations and Heavenly Consolations, praying for the Welfare of her beloved Lord, fearing some savage Monster had devoured Him.—Thus Phillis spent the Remainder of her Life in Sorrow for her dear Lord ; and to shew her Humility, she sold her Jewels and costly Robes, with which she used to grace King Athelstone's Court, and gave the Money freely to the poor ; she relieved the lame and the blind, the Widow and the fatherless, and all those that came to ask Alms ; building a large Hospital for aged and sick People, that they might be comforted in their Sickness and weak Condition. And according to this Rule she laid up Treasure in Heaven, which will be paid again with Life everlasting.

Mean time Guy travelled through many Lands and Nations ; at last in his Journey he met the Earl of Terry, who had been exiled from his Territories by a merciless Traitor.—Guy bid him not be dismayed, and promised to venture his life for his Restoration. The Earl thanked Guy most courteously, and they travelled together against Terry's Enemy. Guy challenged him into the field, and there slew him hand to hand, and restored the Earl to all his lands.

The Earl begged to know the name of his champion, but Guy insisted to remain in secret, neither would he take any gratuity for his Services.

Thus was the noble Guy successful in all his actions, and finding his head crowned with silver hairs, after many Years travel, he resolved to lay his aged body in his native Country, and therefore returning from the Holy Land, he came to England, where he found the Nation in great distress, the Danes having invaded the land, burning cities and towns, plundering the country, and killing men, women and children ; inasmuch that King Athelstone was forced to take refuge in his invincible City of Winchester.

CHAP. VI.

Guy fights with the Giant Colborn, and having overcome him, discovers himself to the King ; then to his Wife, and dies in her arms.

The Danes having Intelligence of King Athelstone's Retreat to Winchester, drew all his Forces thither, and seeing there was no Ways to win the City, they sent a Summons to King Athelstone, desiring that an Englishman might combat with a Dane, and that side to lose the whole whose Champion was defeated.

On this mighty Colborn singled himself from the Danes, and entered upon Morn Hill, near Winchester, breathing venomous Words, calling the English cowardly Dogs, that he would make their Carcasses Food for Ravens.—What mighty boasting, said he, hath there been in the foreign Nations of these English Cowards, as if they had done Deeds of Wonders, who now like Foxes hide their Heads.

Guy hearing proud Colborn ; could no longer forbear, but went immediately to the King, and on his Knees begged a Combat ; the King liking the Courage of the Pilgrim, bid him go and prosper ; Guy walking out at the North Gates, Morn-hill, where Colborn the Danish Champion was.—When Colborn espied Guy, he disdaind him, saying, art thou the best Champion England can afford !—Quoth Guy it is unbecoming a professed Champion to rail, my Sword shall be my Orator. No longer they stood to Parley, but with great Courage fought most manfully, but Guy was so nimble, that in vain Colborn struck, for every Blow fell on the Ground. Guy still laid about him like a Dragon, which gave great Encouragement to the English ; but Colborn in the End growing faint, Guy brought the Giant to the Ground ; upon which the English all shouted with so much Joy, that Peals of Echoes rung in the Air.—After this Battle the Danes retired back again into their own Country.

King Athelstone sent for this Champion to honour him ;—but Guy refused honours saying, My Liege, I am a Mortal Man ; and have set the vain World at Defiance. But at the King's earnest Request, on promise of Concealment, Guy discovered himself to him, which much rejoiced his heart, and he embraced his worthy champion ; but Guy

took leave of his Sovereign, and went into the Fields where he made him a cave living very pensive and solitary, and finding his hour drew near, Guy sent a messenger to Phillis, at the sight of which she hastened to her Lord, where with weeping joy they embraced each other.—Guy departed this life in her arms, and was honourably interred.

His Widow grieved at his death, died fifteen days after him.

THEIR EPITAPH.

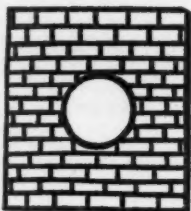
*Under this marble there lies a Pair,
Scarce such another in the world there are,
Like him so valiant, or like her so fair. }
His Actions thro' the World have spread his Fame,
And to the highest honours rais'd his Name:
For conjugal Affection, and chaste Love,
She's only equal'd by the best above,
Below they all Perfection did Possess,
And now enjoy consummate Happiness."*

HARE AND HOUNDS. This, of course, is a "sporting" sign, and ought to be classed with *Dog and Partridge, Fox and Hounds*, and others.

HAWTHORN. (*See Thorn Tree.*)

HEN AND CHICKENS. This sign is said by Hotten to have probably owed its origin to *Pelican's Nest*. It is a very common sign.

HOLE-IN-THE-WALL. This, which has recently been pulled down in the course of town improvements, was situated behind the other houses, or rather shops, at the corner of St. James's Lane and the Corn Market, having a narrow passage from each, to its entrances—that from the Corn Market being literally a *hole-in-the-wall*, which had none of the appearances of a public-house entrance.



HOLE IN THE WALL.

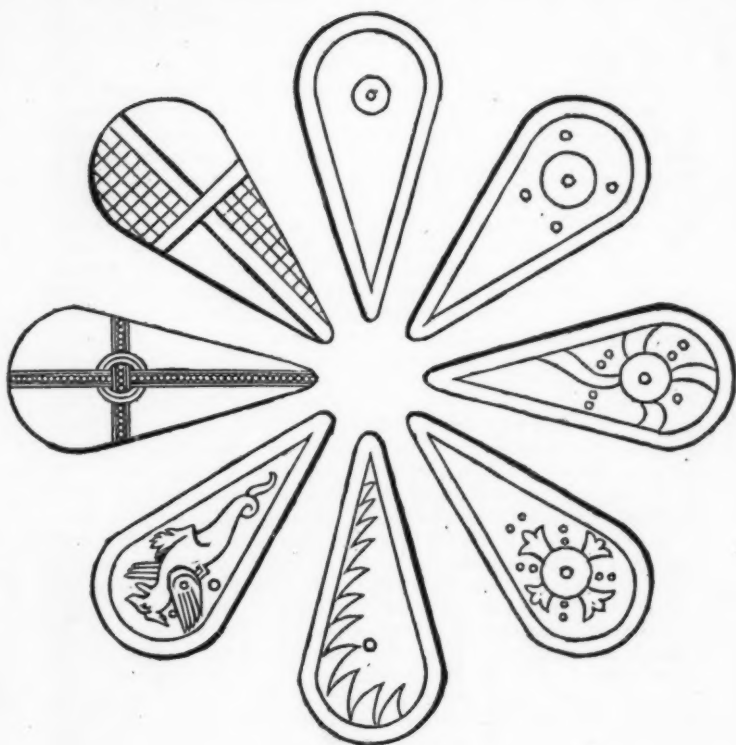
("Guide for Malt-Worms," Circa 1736.)

"The *Hole-in-the-Wall* is believed to have originated from the hole made in the wall of the debtors' or other prisons, through which the poor prisoners received the money, broken meat, or other donations of the charitably inclined. The old sign of the *Hole-in-the-Wall* (see our Illustration) shows such an opening in a square piece of brick-work. Generally, it is believed to refer to some snug corner, perhaps near the town walls; but, at the old public-house in Chancery Lane, the legend is as we have given it. Hard

by, in Cursitor Street, prisoners for debt found a temporary lodging up to a very recent date. Trades' tokens are extant of this house, which, about 1820, was kept by Jack Randall, *alias* Nonpareil, a famous member of the P. R. On one occasion some verses were made containing the following lines:—

*'Then blame me not, swells, kids, or lads of the fancy,
For opening a lush crib in Chancery Lane,
An appropriate spot 'tis, you doubtless all can see,
Since heads I've oft placed there, and let out again.'*"

(*To be continued.*)



MEDIÆVAL ARMS AND ARMOUR, No. 3.

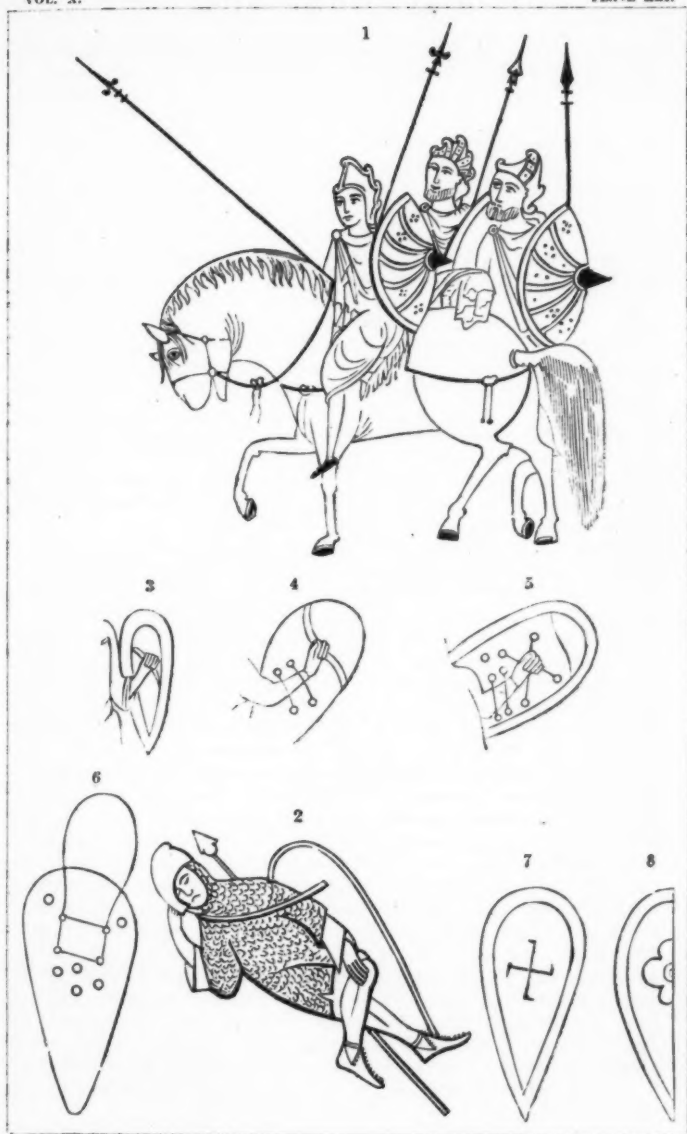
BY JOHN HEWITT.

It is a good wind that blows nobody ill. So, when Thor put his hammer into his pocket and wended his way to the forests of Prussia; when Christian spires peeped over the oak-woods of Merrie England, then the warrior and his weapons no longer lay in the same grave; and the antiquary of to-day finds the best vein of his mine suddenly worked-out. Still he goes to the hills for his memorials; only, instead of searching *beneath* the turf, he finds his harvest on the surface. The nibbling flocks "carry a precious jewel" on their backs. Parchment is the priceless commodity which now offers, to exhibit through hundreds and hundreds of years the usages, the costumes, the implements of

our forefathers to the most minute particulars. Honour to the fine old limners who thus worked for our instruction and delectation: wondrous is the mass of memorials accumulated by them. It is no exaggeration to say, that at the British Museum they exist by cart-loads. That is the proper Munimentorium to search if you would really acquire a full knowledge of our ancient life. I have often been amused at the exuberant interest manifested in some old wall painting newly discovered in an old village church, where it is difficult to make out which is Becket's chasuble and which the cathedral window. Why, bless me, if these gentlemen would only go to the British Museum for half an hour, they would see as many Becket's as would make a regiment of soldiers, and each one as perfect in all his appointments as if he had been habited only an hour ago for Rossini's *Messe Solonnelle*. Much snarling has been indulged against this said Museum and its custodians. I can only say that my own experience rather witnesses too much than too little facility for frequenters. I remember especially one individual used to come into the Select Manuscript Room and call for the finest books in the collection. His notion of drawing was about on a par with that of the schoolboy who figures a cat on a slate by dint of a certain agglomeration of right-angled triangles. We used to call him Giulio Clovio; but Clovio or no Clovio, he got all the finest manuscripts in the Museum, and was treated with as much attention as if he had been the first artist in the realm.

We have not yet produced a group of Anglo-Saxon horsemen. Here they are, "pricking o'er the plain," helm on head, lance in hand, shield on shoulder (Plate XXI., fig. 1). Body-armour have they none, and their steeds are innocent of chanfrein and poytrail. The breed of the horse is sufficiently indicated by the high crest and flowing tail. He is Sturdiness equestrianised. The limning is of the early part of the eleventh century, and is taken from the Prudentius now in the British Museum, but formerly the great gem of the Tenison Library. It is to the form of the Shield that we desire to call particular attention, for in this same century the Normans brought into our country a shield curiously differing from the old roundel of Anglo-Saxondom, and of which, we all remember, the pagan graves have furnished numerous examples. It will be seen by a glance at our group of horsemen that the round buckler carried by them affords no protection to the lower part of the person. The tapering prolongation of the Norman Kite-shield, on the contrary, furnished a good defence to below the knees of the knight.

Here is a Norman warrior (fig. 2) from Egerton MS., No. 809, a codex of the eleventh century, in the British Museum. The figure is a grave-watcher, which accounts for his reclining position. He wears a hauberk of interlinked mail over a long-sleeved gambeson; the helmet is of the usual nasal form of the period: the legs are devoid of armour. The example is valuable, because it shows us the *inside* of the shield and the strap by which it was slung from the right shoulder. This strap is coloured red in the original. On folio 34 of Harl. MS., 603, we get another view of the kite-shield and its bearing-strap (our fig. 3.) The great seal of William Rufus has a very similar one. But from



ANGLO-SAXON ARMS AND ARMOUR.

the Bayeux Tapestry and other monuments we learn that there was no exact uniformity in arranging the "enarmes." Three examples from the tapestry are here given (figs. 4, 5, and 6), which may suffice to show what diversity existed.

These kite-shaped shields of the Normans were of two modes, flat and bowed. The specimens here engraved (figs. 7 and 8), from Titus, D. 16 (a manuscript in the British Museum of the second half of the eleventh century), show both kinds. That some of them were flat, is clear from carved monuments of the time, and from that curious group of the Bayeux Tapestry, where the Norman soldiers employ them as dining-tables. The bowed form is especially noticed by Anna Comnena, who, writing of the French knights of the eleventh century, says, "For defence, they bear an impenetrable shield, not of a round, but of an oblong shape, broad at the upper part and terminating in a point below. The surface is not flat, but convex, so as to embrace the person of the wearer." (*Alexiad*, lib. 13.) Early seals and metal chasings show the same form.

That the devices on the exterior of these shields did not involve "personal heraldry" is well known. The close of the 12th century is the period assigned with common consent to the rise of that fashion. But the patterns exhibited are curiously diverse, and it might be easy to collect scores of them. The simple round-robin at the head of this paper will, however, be enough to show the fancy with which the weaponers wrought at this early time of eleven hundred or thereabouts.

The first two examples (north and N.E.) are from Cotton MS., Titus, D. 16; a book of the eleventh century. The next four are from the Bayeux Tapestry, and the remaining two are from the carved chess-pieces of the 12th century, found in the Isle of Lewis, and now preserved in the British museum. For a particular description of this find, see the admirable paper of Sir Frederic Madden, in the 24th volume of the *Archæologia*. It will be observed in our group, as elsewhere, that the Cross is a frequent ornament of these shields. Sir Frederic Madden quotes an ancient Scandinavian manuscript which tells us that "Many of King Olaf's soldiers carried white shields distinguished with crosses of gold, or of colours red and blue." But the most curious example of this defence is the real shield, preserved in the Royal Museum of Copenhagen. It was excavated at Rödäl, in Norway, and is formed of two layers of boards, each board half-an-inch in thickness, the outermost placed longitudinally, the inner horizontally. It is convex, gradually tapering to the foot: the surface is covered with leather, slightly figured; and in the interior are three handles of leather fastened by iron nails, the heads of which appear on the outside. (*Archæologia*, xxiv., 270.) We may note in conclusion that among the later examples of the shield in question, some are found in which the round top gives place to a more level outline. Both kinds are seen in the chess-pieces from the Isle of Lewis.

THE PARISH REGISTERS OF HATHERSAGE.

BY THE REV. FRANCIS JOURDAIN, M.A.

THROUGH the kindness of the Vicar (the Rev. C. S. Cutler), I have been enabled to forward an instalment of these valuable Registers. The Parish of Hathersage, though large in extent, has never been thickly populated, I therefore venture to send a *complete* transcript of the *earliest* Register, more especially because the few families then resident appear to have been chiefly of that yeoman class from which so many distinguished persons have risen to a higher grade in society.

I may mention that the Register throws considerable light on the derivation of *names*, still applied to certain woods, fields, and farms in the neighbourhood; and in its religious aspect, how much may we learn of the stubborn independence, and deep-seated convictions of the inhabitants! At first, I was struck with the frequent mention of *nocturnal burials*, and felt surprise at the number of these who died excommunicate; but the additional note "*recus*" in one case, gave the true key, and we may now better understand how, from these early years of Charles the First's reign down to the present time, Hathersage has numbered so many of the Roman obedience amongst its inhabitants.

The Bareley (Barley or Barlow) family, appears to be the same, into which the celebrated Bess of Hardwick married previous to her alliance with the Cavendish family.*

1627.

- Martij 8^o. Robertus Clarke inductus fuit ad vicariam de Hathersage.
 9^o. Robertus Clarke vicarius articulos Religionis legit juxta tenorem statut.
 9. Bapt. Georgius filius Laurentij Walheade. [legis.
 " Bapt. Anthonius filius Francisci Wilcockson.
 16. Bapt. Robertus filius Johannis Eyre.
 21. Bapt. Maria filia Thomæ Yeallot.
 23. Bapt. Alicia filia Edwardi Padley de parochiâ Eyam.
 " Sep. Henricus Hodgkinson.

1628.

30. Bapt. Anna filia Roberti Bingham.
 " Bapt. Johannes filius Arthuri Bartram.
 31. Bapt. Josephus filius Bonifacii Syddall.
 Aprilis 2. Bapt. Johannes filius M^{ri} Roberti Bareley.
 3. Sep. Johannes filius Arthuri Bartram.
 13. Bapt. Maria filia Johannis Fox.
 20. Bapt. Thomas filius Roberti Clarke vicarii Mariæ uxoris ejus.
 21. Bapt. Margarita filia Johannis Seale.
 Majj 22. Bapt. Thomas filius Thomæ Wilde.
 24. Sep. Johannes filius Johannis Hall.
 29. Bapt. Maria filia illegitima Elizab. Wigfall et Thomæ Eyre.
 Junij 6. Bapt. Thomas filius Thomæ Jackson.
 8. Bapt. Margarita filia Johannis Smyth.
 15. Matrim. conjunct. Lawrencius Fox et Dorothea Wilson.
 " Bapt. Johannes filius Guilielmi Yeallot.
 Tho.
 18. Bapt. Georgius filius Georgii Jackson.
 22. Sep. " "

* For a Pedigree of this family see the "RELIQUARY" Vol. VIII. pp. 209 and 210. Information concerning this family and their alliances is particularly desired, so as to work out a longer Pedigree. [ED. RELIQ.

- Julij 24(1) Bapt. Maria filia Richardi Skynner *alias* Thornell.
 Sep. Sara uxor Xrtoferi Scot.
 Bapt. Maria filia Georgii Synderland.
 Augusti 25 Matrim. con. Dyonisius Ragge et Margarita Hill.
 27. Sep. Dorothea filia Johannis Ashton.
 7 bris 9. Sep. Anna Troute.
 8 bris Matrim. con. Thomas Brittlebank * et Gratia Wilcockson.
 Sep. filia Guilielmi Martin.
 6. Bapt. Barbara filia Johannis Healde.
 13. Sep. Elizabetha uxor Johannis Healde.
 19. Sep. Dorothea filia Johannis Ashton.
 9 bris 21. Bapt. Lawrencius filius Johannis Hall.
 23. Bapt. Francisca filia illegit. Janæ Robinson.
 Bapt. Maria filia Anthonij Wilcockson.
 Sep. Gratia Smylter.
 3. Sep. Francisca filia Janæ Robinson.
 4. Sep. Maria filia Roberti Hough.
 5. Bapt. Thomas filius Johannis Walkeden.
 6. Sep. Robertus Walkeden.
 11. Bapt. Thomas filius Guilielmi Eyre.
 12. Sep. Thomas filius Guilielmi Eyre.
 13. Sep. Georgius Troute.
 27. Sep. Thomas Marshall.
 28. Bapt. Margarita filia Johannis Pollard.
 Januarij 1. Matrim. conj. Johannes Wright et Anna Peace p. licentiâ.
 8. Sep. vid. Elizab. Cocke.
 11. Bapt. Nicholaus filius Guilielmi Taylor de Hashford.
 27. Sep. Xrtoferus fil. ille. Ellenæ Marshall et Christopheri Brittlebank.
 Februarij 1 Bapt. Alicia filia Thomæ Dakin.
 18. Sep. Georgius filius Georgii Martin.
 22. Bapt. Anna filia Lawrencii Fox et Ellenæ uxoris.
 " Tho. filius illeg. Elizab. Kempe.
 23. Sep. Isabella uxor Guilielmi Taylor de Hassope.
 24. Sep. Elizab. filia Francisci Greene vid.
 26. Sep. Maria filia Roberti Clarke vicarii et Mariæ uxoris ejus.
 Martij 8. Sep. Elizabetha Uxor Johannis Seale.
 " Infantulus Thomæ Brittlebancke.
 9. Sep. Robertus Troute.
 18. Bapt. Johannes filius Johannis Wilcockson.
 20. Sep. Robertus Welshaw.
 22. Bapt. Johannes filius Tho. Brittlebancke.
 23. Sep. Laurencius Fidler.

ROBERTUS CLARKE, vicarius.

 JOHANNES GREEN ET }
 JOHANNES TOMASSON } *æconomi.*

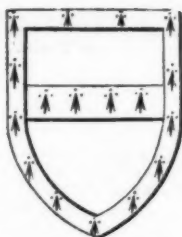
1629.

28. Sep. Thomas Troute.
 " Henricus filius Roberti Naylor.
 " Maria uxor Thomæ Brittlebancke.
 29. Bapt. Robertus filius Roberti Martin.
 Aprilis 10. Sep. Maria uxor Roberti Hough.
 17. Sep. Elizab. uxor Henrici Brador.
 " Anna uxor Rich. Cowpe de ne. Padly.
 23. Sep. Robertus filius Johannis Eyre.
 " Franciscus Martin de Offerton.
 25. Sep. Johannes filius Johannis Greene.
 27. Sep. Radulphus Greene.
 " Thomas Wilcockson.
 10. Bapt. Henricus filius Philippi Hunter.
 " Matrim. con. Thomas Hodgkinson et Maria Came.
 17. Sep. Maria filia Anthonij Wilcockson.
 24. Sep. Maria filia ill. Elizab. Wigfall.
 29. Bapt. Alicia filia Johannis Littlewood.
 31. Bapt. Maria filia illeg. Ellenæ Marshall.

* Any notes on this family, and their connection with Hathersage and other places, will be gladly received by the Editor.

- Junij 10. Bapt. Sarah filia Roberti Eyre *alias* Padly.
 15. Sep. Gratia filia Edwardi Briddocke.
 18. Sep. Alicia uxor Thomæ Hattersley *noctu*.
 19. Sep. Johannes Yeallot.
 21. Matrim. con. Robertus Yeallot et Margarita Hodgkinson.
 23. Bapt. Margeria filia Francisci Myles *alias* Wilkin.
 24. Matrim. con. Richardus Hawksworth et Margarita Greene.
 " Sep. Franciscus Fidler *noctu*.
 29. Matrim. con. Anthonius Mortin et Alicia Hawksworth.
 30. Bapt. Johannes filius Johannis Tomasson.
- Julij 10. Sep. Margarita uxor Edwardi Ibutson.
 12. Bapt. Maria filia Johannis Wright.
 13. Bapt. Maria filia Thomæ Baddeley.
 21. Sep. Thomas Yeallot.
 25. Matrim. con. Johannes Parkes et Jana Ryddiard.
- Augusti 5^o. Visitacio Triennalis Reverendi in X^{to} Patris Thomæ Coven. et Lichf.
 apud Chesterfield.
 12. Sep. Maria fil. illeg. Ellensæ Marshall.
 20. Sep. Elizab. filia Radulphi Creswell.
 24. Sep. Nicholaus Ibutson de Hope.
 25. Sep. Elizabetha filia Elizab. Eyre.
 30. Sep. Adamus spurius Roberti Eyre armig. et Bridget.
- 7 bris 8. Bapt. Anna filia Nicholai Creswell de Hazleford.
 19. Sep. Bryannus Tompson privignus Guilielmi Stephenson.
 22. Sep. Dinah filia Nicholai Chapman de Bridge.
 23. Sep. Johannes filius Johannis Tomasson de Darwent.
 25. Bapt. Johannes filius Johannis Hawke.
 27. Matrim. con. Franciscus Ragge et Maria Higson.
- 8 bris 11. Bapt. Godfridus filius Lawrencii Fox.
 12. Matrim. con. Thomas Came et Margarita Clarke.
 17. Matrim. con. Mr. Jacobus Huit Curatus de Middleton et Jocosæ Rushon
 29. Sep. Elizabeth Leeche. [per licentiam.]
- 9 bris 1. Bapt. Guilielmus filius Mr. Roberti Bareley.
 4. Sep. Margarita uxor Guilielmi Hawksworth.
 5. Bapt. Johannes filius illeg. Dorotheæ Gardener.
 29. Bapt. Guilielm. fil. Guilielmi Slacke.
- 10 bris 8. Sep. Richardus Briddocke.
 13. Bapt. Johannes filius Georgii Phillips.
 22. Bapt. Johannes filius Georgii Barber.
 24. Sep. Francisca filia Eduardi Ibutson.
- Januarij 8. Sep. Alicia Greaves.
 9. Sep. Thomas Eyre *noctu*.
 17. Bapt. Johannes filius Johannis Eyre.
 27. Bapt. Anna filia Thomæ Sydall.
- Febru. 3. Bapt. Hannah filia illeg^a. Margaritæ Okes.
 9. Sep. Elizabetha filia Guilielmi Mortin.
 Bap. Abrahamus filius Godfridi Crosland.
 1. Bapt. Adamus filius Stephani Fox.
 2. Sep. Thomas Mortin.
 7. Sep. Katherina Fox vidua *noct^a*.
 21. Bapt. Francisca filia Johannis Tomasson.
 23. Sep. Anna Tronte vidua.

ROBERTUS CLARKE, vicarius.
 HUGO HODGKINSON, }
 GEORGIUS COCKE. } *aeconom.*



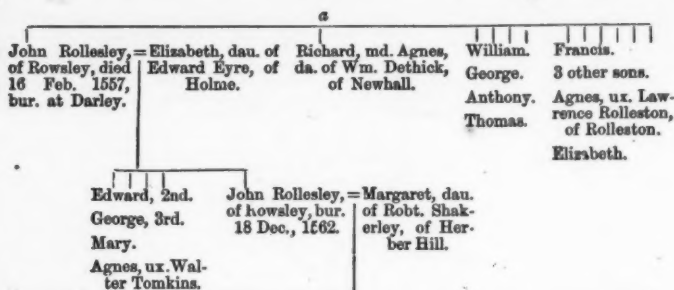
PEDIGREE OF ROLLESLEY, OR ROWLESLEY, OF LITTLE ROWSLEY, IN DARLEY-IN-THE-DALE, Co. DERBY.

BY T. N. INCE.

ARMS.—*Gules, a fesse and bordure, ermine.*

CREST.—Issuing from a wreath, a demi-lion rampant, parti per pale, *argent* and *gules*, holding in his paws a rose of the first, stalked and leaved, *vert*.

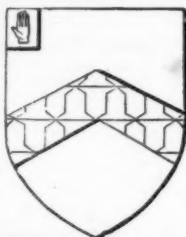




John, 12th in descent
 from Peter, died an in-
 fant, buried at Dar-
 ley, 4 Dec., 1562.

Matilda, dau. and =
 heiress.

Sir William Kniveton, * of Mercaston, Bart.,
 (brother of Mr. St.
 Loe Kniveton, the
 antiquary). High
 Sheriff 29 Elizabeth,
 M. P. 1 James I.;
 made Baronet 1611.



Sir Gilbert Kniveton, = Mary, dau. & coh.
 of Mercaston, Knt.,
 and Bart., removed to
 Bradley, bapt. at
 Darley, 8 Feb., 1582.
 Sheriff, 21 James I.,
 Knted. 29 May, 1605.

of Andrew Grey, of
 Trannington, co.
 Kent; another pe-
 digree says she was
 dau. of Gray, of
 Tanney.

Rollesley, bapt. at
 Darley, 8 May,
 1584.

John, bapt. at
 Darley, 23 May,
 1585.

Elizabeth, ux. Thomas
 Kniveton, † of Muggin-
 ton.

Mary, ux. Davenport,
 of Henbury, in Cheshire.
 Jane, ux. Greaves, Par-
 son of Brailsford.

1.
 Sir Andrew Kniveton,
 Bart., of Mercaston &
 Bradley, much impov-
 erished by the Civil
 War in support of
 Chas. I., living 1653.
 died s. p.

2.
 Gilbert Kniveton,
 next brother of
 Sir A. K., living
 1654, died s. p.

3.
 Sir Thos. Kniveton,
 last Bart., was of
 the Band of Gentn.
 Pensioners, Ch. II.,
 Jas. II., & Wm.
 III., living 1690.

Mary, ux. Sir Aston
 Cockaine, of Ash-
 bourn and Pooley,
 Knt.

Catherine, ux. Thos.
 Pegge, of Yeldersley.
 Eliza, ux. William
 Nevill, of Wistow
 Lodge, co. Cam-
 bridge.

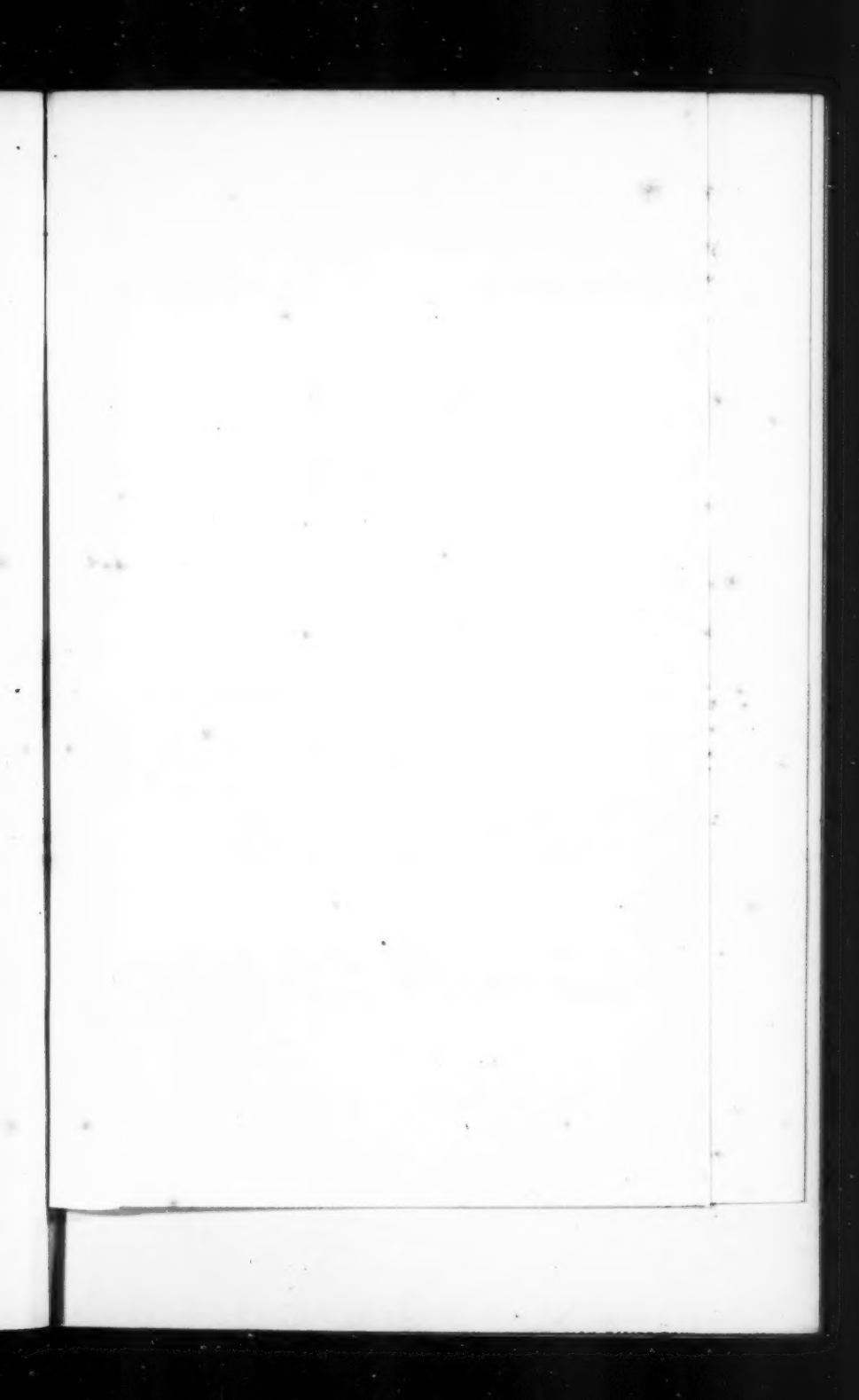
1 Feb., 1654, Sir Andrew Kniveton, of Bradley, Bart., Gilbert Kniveton, Esq., and Thomas Kniveton, Gent., convey tithes in Parish of Mugginton to Robert Gregson, and warrant against the Acts. of their late Father, Sir Gilbert Kniveton, Bart.

MS. penes T. N. INCE.

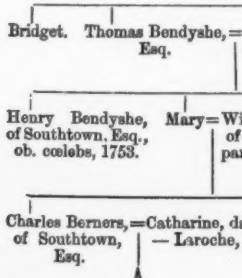
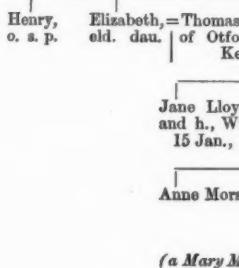
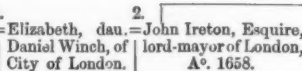
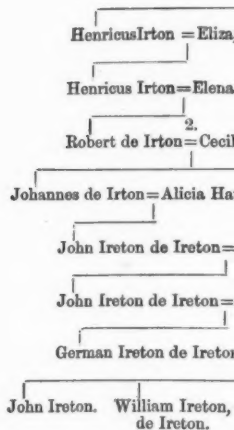
* Arms of Sir William Kniveton, Bart.—Gules, a chevron vair, argent and sable.

† This Thomas Kniveton is said to be ancestor of the Kniftons of Uphill, Co. Somerset.

Burke's Landed Gentry, p. 682.



Hugh Sleigh, of Pilsbury, = Anne, dau. of Thomas Bennet,
par. Hartington, gen. | de co. Derb., arm.



* On a curious old engraving headed "*The Devices, Motto's, &c., used by the Parliament Officers on Standards, Banners, &c., in the late Civil Wars, proper to be bound up with y^e Lord Clarendon's Hist^y,*" that of "Capt. Hen. Ireton, 1642," is given as a flowing ribbon with the motto "*Qui amittit Servat Pro Divinis & Humanis Viti, Vi*" ("He that Loses, for matters of God is a gainer, & for Human things, Force by force.")

FUCHERUS IRTON=

Eliza, f' Willielmi Knyveton, de Knyveton, co. Derb.

dena, f' — Langton, baro' de Newton, co. pal. Lanc.

1.
Cecilia, f' — Cokayne=

Havill. William de Irton=Philippa, f' Henrici Chandos,
militia.

on=Anne, f' John Curzon, de Kedleston, arm^t.

on=Joanna, f' Stephen Eyre, de Hasop, arm^t.

retton=Jane, f' — — Cotes, de Woodcote, co. Salop.

ton=Maria, dau. George Zouch, Germanus Ireton, Jane Ireton=Henry Sacheverell, of Radcliffe,
of Codnor, armigeri. de Ireton, arm^t. co. Notts., arm^t.

Sir William Fleetwood,=
cup-bearer to K. Chas. I.

quire, (Two other sons.)
don, (General) Henry Ireton, eld. son & heir,=
nat. Attenton (Attenborough), 1610, ob. Bridget, eldest dau. =
apud Limerick, Nov 26, 1651, æt. 41. sep. of Oliver Cromwell, 1644; Lieutenant-General at Battle
Westminster Abbey (one of the King's of Worcester; Commander-in-Chief
Judges), entered as a gentleman com- and Lord-deputy of Ireland, 1652.
moner at Trinity Coll., Oxon, 1626, B.A.
10 June, 1629; afterwards of Middle
Temple: President of Munster, Jan.
1649/50. Lord-deputy of Ireland, June,
1650.*

15 June, 1646. 2.
Bridget, eldest dau. = Charles Fleetwood, Colonel of Horse,
of Oliver Cromwell, 1644; Lieutenant-General at Battle
Lord Protector of of Worcester; Commander-in-Chief
England. and Lord-deputy of Ireland, 1652.

Thomas Polhill, Jane, = Richard Lloyd, Bridget, = Thomas Bendyshe, of Grayes-inn, and of
Otford, co. 2^d dau. de co. Norf. 3rd dau. Southtown, co. Suffolk, Esq. 4th dau. = Carter, of Yarmouth,
Kent. ob. 1727. o. s. p. Merchant.

Lloyd, s. d. = Nicholas vel Henry
, Will dated Morse, mar. circa
an., 1732/3. 1700.

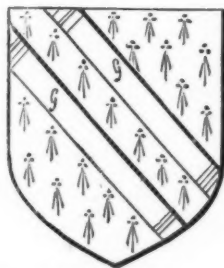
Morse = Gaylard 4 sons and
Roberts. 2 other
daughters.

ry Morse married 1771, Oliver Crom-
well, of Cheshunt.)

ne, = Catherine Smith, Henry Bendyshe, — Martha, sister to Ireton Bendyshe,
of Colkirk, co. of Bedford-row, Viscount Bar- o. s. p., 1730.
Norfolk. Esq., ob. 1740. rington.

= William Berners, Elizabeth, = Hagar, of Weasoly.
of Wolverton, o. s. p. co. Hunts., Esq.
park, co. Suff. ↓
Esq.

ne, dau. of Henry Berners, M.A.
che, Esq. Rector of Hambledon,
co. Bucks., coelebs.

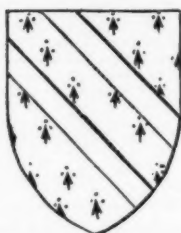


ARMS.—*Ermine*, two bends *gules*.

CREST.—A Squirrel.

MOTTO.—*FAY CE QUE DOT, ADVIENNE QUE FOURRA.*

*. Mr. Evelyn P. Shirley, says:—"The Iretons, of Little Ireton, in the County of Derby, extinct in 1711. were in fact the elder line of the Shirley family, sprung from Henry, eldest son of Fulcher, and elder brother of Sewallis de Shirley."



IRETON, OF IRETON, Co. DERBY, AND ATTENBOROUGH,
Co. NOTTS.

BY JOHN SLEIGH, ESQ.

As showing the intimate connection which existed between some of the old leading Roundhead families, this Pedigree (Plate XXII.) possesses no ordinary interest; and serves to prove that more than the mere brotherhood of arms united in one common cause three at least of the principal leaders in our great struggle between monarchism and republicanism.

That stern unbending spirit which ultimately brought Hacker and Bradshaw* to their ignoble end, and which doomed another Peakrel, Sir John Gell, to spend some of his best days in a dungeon, seems to have leavened the greater portion of North Derbyshire; but as to the brave doings of our Moorland troopers, who unfortunately are described as good stout fighting men, but the most licentious, ungovernable wretches that belonged to the Parliament—"indifferently plundering both honest men and cavaliers"—are they they not chronicled by Sir John's own Diurnal-makers, "kept in pension at great expense;" and do they not illustrate the fact, that if once be let loose the dogs of war and the ties of society be broken up, it is impossible to foresee the length to which unbridled licentiousness may run, or what untold misery may accrue? It is curious too to note how that from the reins of one of old Noll's Ironsides, Colonel Sanders, should spring two of our most painstaking of Derbyshire historians; and that no sooner had ceased the turmoil of arms, than there arose the *vates sacri*, who could sing of the mighty power and prescient rule of their immediate ancestors.

General Henry Ireton, "the man of mark" of this family, was born at Attenborough, A^c. 1610; entered as a Gentleman Commoner at Trinity College, Oxon, in 1626, and took his degree on the 10th June, 1629. He subsequently removed to the Middle Temple, where he applied himself to the study of the Common Law; but upon the breaking out of the great Civil Wars, he engaged himself on the side of the Parliament; and marrying about the same time Bridget one of Oliver Cromwell's daughters, he was made by his means first a Captain, afterwards Colonel of a horse regiment, and at length, in 1645, Commissary General. In the battle of Naseby, 14 June, 1645, he distinguished himself by his uncommon bravery, "though he was dangerously wounded and taken prisoner, after he had executed his part, till in the confusion of the fight he got loose again, and saw the victory achieved by his own party." In 1647, he made the strongest pretences, in conjunction with his father-in-law, for th^e

* John Bradshaw, President of the High Court of Justice died in exile of a quartan ague, 22 Nov., 1659 (the very place of his departure hence being a matter of dispute to this day); declaring in his last moments if the King were to be tried and condemned again, he would be the first man to do it. Hacker was executed at Tyburn, 19 Oct., 1660.

service of the King, then in the hands of the army, and expressed an entire affection to his Majesty and a hearty sense of his sufferings. It is even said that he and Cromwell had made a secret treaty with Charles, by which they were to be advanced to the highest posts of honour and profit; but that upon intercepting some letters of his Majesty to the Queen, which discovered that his design was only to amuse them for the present, without any intention of carrying out the agreement, they resolved upon his destruction. In order to which Colonel Ireton had the chief hand in drawing up the declarations and remonstrances of the army, particularly the "Agreement of the people," presented to the General and Council of the Army on the 11th December, 1648, the ordinance of the King's trial and the precept for proclaiming the High Court of Justice; in which he sat as one of the judges, as he was afterwards one of the committee for fixing the time and place of his majesty's execution. There is a passage in Col. Hacker's trial* which seems to me worthy of reproduction here:—

COL. HUNCKS. "My lord and gentlemen of the jury, that day the king dyed, a little before the hour he dyed, I was in Ireton's chamber, where Ireton and Harrison were in bed together, there was Cromwell, Collonel Hacker, Lieut.-Col. Phayer, Axtell and myself, standing at the door this warrant for the execution was there produced, and you (looking upon Mr. Hacker at the bar) was reading of it, but Cromwell addressed himself to me, by virtue of that warrant, to draw up an order for the executioners. I refused it, and upon refusing of it there happened some cross passages. Cromwell would have no delay. There was a little table that stood by the door, and pen, ink, and paper being there, Cromwell stepped and writ (I conceive he writ that which he would have me to write); as soon as he had done writing, he gives the pen over to Hacker; Hacker, he stoops and did write (I cannot say what he writ); away goes Cromwell and then Axtell. We all went out; afterwards they went into another room.

COUNCIL. "What followed.

HUNCKS. "And immediately the king came out and was murdered."

In June, 1649, he was appointed by the Parliament to go into Ireland, as next in command to Cromwell, who was Lord Lieutenant of that kingdom; and in January, 1649-50, he was constituted President of Munster. On Cromwell's departure, in June, 1650, Ireton was made Lord-Deputy of Ireland; in which post, without fighting a battle, though he lived but a few months afterwards, he almost entirely completed what his father-in-law had left unfinished of the conquest of that kingdom.

Ireton died of the plague at the siege of Limerick, on the 26th Nov., 1651, and was interred with great solemnity in Westminster Abbey, where a sumptuous monument was erected to his memory, which (after the restoration) was entirely demolished; his body being dug up and hung, along with those of Cromwell and Bradshaw, in chains at Tyburn, and then buried under the gallows there.

General Ludlow assures us that his death was universally lamented, more especially because the public was thereby deprived of a most faithful, able, and useful servant; and he commends his affection to his country, his abilities of mind, his impartial justice, his diligence in public service, and his other virtues. Whitelocke tells us that he was a man of great activity and industry; of good abilities both in Council and in the field, though extremely tenacious of his own schemes and designs; and upon all occasions as showing a remarkable zeal for the Reformation of the proceedings in law, and the establishment of a Commonwealth. But Lord Clarendon observes that he was a man of unmerciful and bloody temper; of a melancholic, reserved, dark nature, communicating his thoughts to very few; so that for the most part he resolved alone, but was never diverted from any resolution he had taken; and was thought often by his obstinacy to prevail over Cromwell himself and to extort his concurrence contrary to his own inclination. And this Sir Philip Warwick in part confirms, remarking that he was a man of blood, and that he expired with it in his mouth, crying out in his raving moments "I will have more blood, blood, blood!"

At page 386 of the 4th vol. of the 2nd series of Notes and Queries is quoted a curious extract from the diary of one Mrs. Anne Fowkes, *alias* Geale, written in the year 1762, and mentioning that her maternal grandfather Lawrence "was greatly in favour with Lord Ireton, son-in-law to Oliver Cromwell; his picture was drawn attending that Lord's funeral, with a black cloak on, and a pen in his hand, signified he was going to write y^e funeral sermon."

Doctor Charles Heaton, of Leek, has lately come into possession of a kit-cat sized painting, which is believed to be an original portrait of Lord-Mayor John Ireton, the general's younger brother.

Thornbridge, Bakewell.

* "An exact and most impartial account of the trials of the Regicides." London, imprimatur, John Berkenhead, 1660.

TORBOCK OF TORBOCK, *Co. Lanc.**

BY THOMAS HELSEY, ESQ., OF LINCOLN'S INN.

FOLLOWING up the letter of Alex. Radcliffe to his "cosyn Rauf Torbok, esquier," which appeared some time since in the *Reliquary*, I now purpose giving a short account of the family of the latter from original documents in my possession.

With regard to that ancient letter, it was very probably written by Alex. Radcliffe, of Ordsall, or Alexander, his son—the former styled Esq., by Baines, but in some pedigrees Knight, and who lived 20 Hen. VI., and died before 15 Edwd. IV., A.D. 1476. It seems that the Tressams, mentioned in the letter, were a Northamptonshire family, and according to a note, in the pedigree Roll of Hesketh, of Rufford, Isabella, one of the ten daughters and co-heirs of Sir James Harrington, of Wolfage (a branch of the house of Harrington and Aldingham, Co. Lancaster, and of the same stock as that of Hornby Castle), married John Tressam, or Tresham, of Rushton, Co. Northampton, Esq., about the time of Hen. VI. or Edwd. IV. She was the co-heir of her father in 1497-8, and of her mother, in 1518, and became ancestress of Sir John Tressam, Knight, living 1594. The Lady Harrington of the letter would also appear to have been the widow and executrix of the will of Sir James Harrington, of Wolfage, in 1497, and the daughter (Anne, or Isabella) of Alexander Radcliffe, of Ordsall, by his wife Agnes, one of the two daughters and co-heirs of Sir William Harrington, of Hornby, Knight. It is therefore more reasonable to conclude that the letter was written about A.D. 1498, by Alexander, the son, rather than his father, Alexander, who was the grandfather of Isabella, the wife of John Tressam, whom he styles cousin—a term to be sure, applied, in those days, to nephews and nieces, sons or daughters, in law, or other like connexions.

Rauf Torbok, to whom the letter was addressed, was perhaps an elder son, who died issueless, or, more probably, a younger son of the Torbocks of Torbock, though he is not discovered in the meagre pedigrees given of this once great Lancashire house. Most likely he was a brother or uncle of Sir William Torbock, Knight, who lived from the time of Henry VI. to 1 Henry VIII.

The Torbocks, Tarbucks, Torboks, or more anciently, Torbecs, occupied, at a very early period, and for centuries afterwards, a powerful position in Lancashire, the Patriarch of the family being Henry de Torbec,* Lord of Torbec, Roby, Hitune (Huyton) Knowe-

* It has been objected that this Henry should be named as of Torbock instead as of Latham. All ancient pedigrees concur in naming the Patriarch of the family as Henry de Torbec or Torbek, and if imagination or profit, had anything to do with it, why should not the compilers of the Latham pedigree, at least, have been free from it, and given to the ancestor of the Stanleys of Knowsley his proper designation as Henry de Latham? There can be little doubt, one would think, that Henry made Torbock his chief seat, and giving, perhaps, in his lifetime, the Manor of Latham to his elder son, that son was called after it, as was the younger son from his father's apparently favourite residence. If the father had power to divide his Manors at all, he certainly would have the power to give them as he chose, and some respect is due to the genealogists of antiquity (as far as they go), who doubtless had before them evidences long since lost, though collectors and Heralds often omitted availing them-

slegh, Burscough, and Latham, Co. Lancaster, and probably many other Manors. He lived *temp.* Henry II., and left his eldest son and heir, Robert, Lord of Latham, Knowsley, and Burscough, and founder of Burscough Priory (*temp.* Richard I.), a ruined arch and wall of which still exists, as seen from the Railway near to Ormskirk, and to which the Rosicrucian Society paid a visit last Autumn. From Robert de Latham descended Sir Thomas, *alias* "Sir Oskatelle," de Latham,* whose birth gave rise to the singular but not improbable story connected with the eagle's nest, to commemorate which the Stanleys adopted as their crest. Sir Oskatelle, Lord of Latham, by Joan, his wife, daughter of Hugh Venables, of Cheshire, had an only daughter and heir, Isabell, who, as was customary with the heiresses of those warlike times, declared her intention of having no man to husband who did not fight for her. Accordingly, in a tournament, a younger son of the old house of Stanley, of Stanley, Stourton, and Hooton, Co. of Chester, was the successful combatant, and by her Sir John Stanley became Lord of Latham and Knowsley, and ancestor of a wise and highly-gifted race of men now represented by Sir Edward Geoffrey Smith Stanley, Bart., fourteenth Earl of Derby.† To return, however, to Henry, first Lord of Torbock. Henry de Torbec's second son was Richard de Torbec, Lord of Torbek, Roby (?) and Hitune, *temp.* Richard I. He left a son and heir, Richard, Lord of Torbek (*temp.* King John and Henry III.), and it is of him and his descendants I now propose to speak, in order to make some corrections in the old pedigrees, and to call attention to other historical points unnoticed, from the earliest to the latest historians, and not alluded to in any antiquarian collections. This is the more remarkable from the fact of the evidence being of record, and not simply derivable from some old muniment chest, and I cannot help thinking that, in writing a history of a county Palatine, the first place to begin is in those immense legal stores, such as are kept in the Record Tower of Lancaster Castle.

The Torbocks seem to have had their share of the litigation of those litigious old times, for as early as the reign of Edward III. we find by the following Letters Patent that among other things, lands in Turton on the Moors were in question on an assize of novel disseizin.

"Edwardus dei gra. Rex Angl. Dns hibern. & Aquit. omibz Ballivis & fidelibz suis ad quos p'sentes lre. pvenint. Saltn. Sciatis qd. cum Wills Carles, † Chivaler & Emma ux' ejus quoddam bre. nrm. venabili. xri. Robto Epo & Coventr' & Lieth. directu. ad edificand dilcos & fideles nros. Willm de ffyncheden & Rog'um de ffulthorp Justic' nros. ad assias in com Lanc' capiend. assign a. Henr Terbok sit bastardus sicut p'fatis Wills & Emma in quadam assia nove disseie ipi arravi coram p'fatis Justic' nris. v'sus p'fatu. Henr' & alios in bri nro. originali contentos de ten. in Torton. othe mores allegarunt neene, impetrassent. deusqz Epus. ad pbatem. bastardie p'dce ex causa p'dca pcedere jam intendat p'dci. Wills and Emma machinantes ipm Henr ne me coram p'fatu Epo accedere palit. ad pponend cont. eos p desensione juris sin in hac pte maliciose impedire d'v'isa bria nra. de cap—— las molestando ipm henr' &

* According to others, Oskatelle or Oskel did not succeed at all, and that Isabell was his half sister, and heir to her father.

† Died, greatly and deservedly lamented, whilst these sheets were in type.

* Sir Will. Carles, Knight, held lands in Walton le Dale near Preston. I have seen his, and his wife's names in several charters of Edward III.'s time. Penes R. Townley Parker, Esq., of Cuerden.

† From A.D. 1360 to A.D. 1385 Robert de Stretton was Bishop of Coventry and Lichfield, according to Dr. Heylyn.

Galfm de Langeton* & alios pouratores & coadjutores ipius henr' in hac pte impetrarunt & callide—ut dicit. sup quo dem henr' nob supplicavit ut p. securitate sua & p'dei Galfm. & alior' pourator' & coadjutor' p'dcor' cont—alnavi. sibi de remedio oportuno. pjudere curarem'. Nos supplicavi p'doe annuentes suscepimus ipos henr' & Galfm' [& alior' pourator' & (?)]—adjutores p'dtos in p'tectoom. & defensioem nr'as. epales et insup de gra. nra. epali concessimus qd. iadem [henr' & Galfm' & alior' pourator' & (?)]—adjutores p'dei veniendo coram deo Epo vel ejus in hac pte. Commissar' p. defensio—ndo. & exinde ad ppria redeundo. ad sectam p'dcor' Willi & Emme CCCo. quindenam sci. —estent in aliquo sen anent. Et ideo vob mandams qd ipos henr' & Galfm. ac alios pouratores & coadjutor—ptegatis & defendatis & de capi-endo sen alias molestando. ipos Henr' & Galfm. sen alios pouratores & coadjutor'—end coram deo. Epo vel ejus in hac pte Commissar' & defensione sua in causa p'dca ibidem morando & exinde ad ppria—p'textu alicunis p'secuciois. p'dcor' Willi & Emme int'im. supseantis. Et si quid eis forisftm fuit, id eis sine dilone debite —& emendar' fac. In cujus rei testimoniu. hac lras. nr'as. fieri secuns. patentes usqz. ad quindenam supdcam. duratur T. [ne?] ipo apud Westm' VI. die Novembr, Anno, r., n., quadragesimo sedo.—Tam."

The original of this document is much decayed, and mouse or rat-eaten in the centre, which accounts for the blanks. The number of the name of the king is not mentioned, but—his style, the mode of writing the names, the names of the persons themselves, the fashion of the writing, and the forty-two years of the king's reign, all sufficiently proclaim it to belong to Edward III.

In A.D. 1468, exactly a century after the date of the foregoing document, another law-suit sprang up in the family of the Torbocks, of much greater interest. This was an action tried at the Lancaster Assizes 8 Edward IV., in the time of Littleton, the great lawyer, and author of the "Tenures," who two or three years before rode the Northern Circuit as Judge of Assize. The plaintiff was Dame Cecily Torbok, and the defendant Ralph Orrell, Esq., who, according to a narrative pedigree, drawn about the year above mentioned, is shewn, very clearly, to have come, in the first instance, to the title he claimed in the Manors in contention, by a disseizin, founded on an alleged settlement. The following is a copy of the pedigree alluded to:—

"Ricous de Torboke Armig'. fuit seit' de man'is de Torboke Walton Leghes & Torton in dnico. suo ut de ffeod & hvit. exitu'. p. . . . filia . . . pull quen Henricu'. & obiit seit'. q. quid Henric' disponate fuid cuid. . . . filia . . . & hvi exitu'. Ricm. Torboke militem & obiit seit' de man'is p'dict. post cuj' morte'. dcus. Ricus. torboke miles. fuit inde seit' & p. quand. carta'. sua cuj' dat' est apud torboke . . . dedit man'ia. p'dca. Johi de Witon. & Thome Canste capillis. hend. & tenend. &c. sibi & hered. sujs impm. cu' clausula warentie Virtute cuj' doni die. Johannes. & Thoms. fuernt. inde seit'. & p. carta sua cuj' dat. apud. Torboke . . . dedernt. mania. p'dca. pfato. Rico torboke militi & heredibz de corpe suo legitime p creat' remaner inde p descem. hujs. modi hedis. Henrico ffr. ejusd. Ricci. & heredibz de corpe suo legitime p creat'. remaner inde p descu'. hujusmodi hedis. Rico.† torboke jun'. filio Alicie de Gredly & hedibz. de corpe. suo legitime p creat'. remaner inde p descu'. hujusmodi. hed. Hugoni de Standyshe & hered. de corpe suo legitime p creat'. remaner inde p descu'. hujusmodi. hed. Edwardo de Lathu. & hered. de corpe suo legitime p creat'. remaner inde p descu'. hujusmodi hed. rect. hered. p'fati. Ricl de torboke milit' impm : Virtute cuj' doni dies. Ricus. de torboke miles. fuit inde

selves of all the evidence they might, in the framing of their pedigrees, and were frequently as corrupt as negligent. Admitting all this, it is certain that their version has been accepted for the last three centuries and upwards, and the *onus probandi* is therefore most fairly upon the objectors.

* Geoffrey de Langton does not appear in any of the Langton pedigrees, the best of which were kindly shewed me by the present representative in the male line, of one branch of that ancient house, William Langton, Esq., of Manchester.

† Neither this Richard or his mother, Alice Gredley (Grelley or Gresley?) is in any of the Pedigrees. She probably married twice, first to Richard's father, who was most likely a younger brother of Richard and Henry.

seita. in dnico. suo ut de feode talleato & obijt. sine hede. de corpe suo legitime p
creat'. post cujs. morte deus. Henric. intravit & cepit ordine. militare in Hibern. &
cepit in uxore quonda'. Kat'ina. filia Gilbt'i: Halsall milit'. & hvit exitu'. p. illam
quend. Johem. vocat' Jankyn, Willm: & Robtm. &c. & obijt inde seits. post cujs.
morte. deus. Johes. intravit & cepit in uxore quand. Clementia filia. Radi de Stand-
ishe & hvit: exitu' pilla'. quaz. Elizabethhe que nuc. disponata est Willo de Orell
jun'. & Margareta que obijt infra etatem sine hede. de corpe suo perent'. & discus.
Johes. obijt an'. post cujs. morte. discus. Wills. Torboke miles. clamand. dca. mania.
talleata f'i'i & hedibz. mascul. intravit in dem. man'm. de torboke & deus. Wills
de Orell intravit in man'ia de torton & Walton leghes & fuit inde pacifice seits. &
adhuc est & postea dicus. Wills de Orell intravit in dem man'm. de torboke & deus.
Wills. de torboke miles. dum inde disseisivit & obijt inde seits."

This pedigree, among others, appears to have been specially drawn for the purposes of the action referred to, and shows that Richard de Torboke (*temp.* Edward II.) was as well Lord of Torboke as of Walton Leghes and Turton, and had by his wife the daughter of — Pull (Pole or Poole) issue Henry, from whom the later generations of the family descended. Baines, and his authority, Flowers, however, give Mawde de Haydock as the wife of Richard, and the mother of this line which, according to this ancient pedigree, is a manifest error. It also shows Henry's military service in Ireland, and his wife to have been Katherine, daughter of Sir Gilbert Halsall, Knight, by whom he had issue John, *alias* Jenkin, William, Robert, and others; that John was heir, and had by his wife Clemence, daughter of Ralph or Randolph de Standishe, Elizabeth, the wife of William de Orell, the younger, and Margaret, who died under age, issueless, and that after the decease of John, Sir William Torboke, Knight, claimed the said Manors as heir male, and entered into the Manor of Torboke, whilst William de Orell entered into the Manors of Turton and Walton Leghes, and afterwards also entered into the Manor of Torboke, and so disseized Sir William de Torboke, and died seized. As will be seen by another pedigree recited in the following copy pleas, the above pedigree omits John's only male issue, Henry, which is somewhat singular, his name being as relevant to the matters at issue, as that of Margaret, his sister. In these pleas this Henry is distinctly stated to have entered the lands in litigation and to have died seized, whereas the generality, if not all heraldic and printed pedigrees, make him, together with his sister Margaret, to have died in ward to Sir John Stanley. This is, of course, an allegation from the plea of Ralph Orrell, the son and heir of William and Elizabeth, though not altogether inconsistent with the fact of Henry's dying in wardship before being formally released from that feudal obligation, one of the great incidents of Knights service. The action appears to have been commenced by Lady Cecily Torboke—her husband, Sir William, and his Disseisor having died—and the son and heir of the latter, viz., Ralph Orell, being the defendant.

"P'ia de Sess lanc' tent' ibm die lune p̄ ante festum sci Bartn. Apli Anno rr.
Edwardi quarti post conq'n Angl octavo.

Br̄. inde reman' int' bria. Assiar. an. assumpt' nono.

lanc' ss. Assia ven recogn' ei Cecilia que fuit ux Will Torbok militis injusto & sine
judicio disseis. Radm Orell—in Torbok post pni &c. Et unde idem Radus in
ppria p̄ sona querit' qd disseis. eum de manio de Torbok—Et p'de Cecilia p̄ . .
Attorn suu ven Et dicit qd assia inde inter eos fieri non debet q—p'deus Radus

aliquie huit, in man'io p'dco cum ptin quidam Thomas Urswik fuit seitus, de man'io illo cum p—— ut de feodo et sic inde seitus de man'io illo cum ptin feoffvit quendam Willm Torbok militem & p'dcam Cecilia—— ux'em suam hend & tenend eisdem Will'o & Cecili'e & her' masculis de corpore ejusdem Willi legetie, p creat. virtut' feoffamenti' p'dci Wills & Cecilia fuerunt inde seiti videlt p'deus Wills in dnico suo ut de feodo talliato et eadem Cecilia—— in dnico suo ut de libo ten pos teaqz. p'deus Wills tñ statu inde objit seiti' Et p'dca Cecilia ipm Willm sup vixit & se tenuit in p'dco manio' cum p'tin p jus accrescend & inde fuit seita in dnico suo ut de libo ten, Et p'deus Radus clam—— man'iu p'dcm cum ptin colore cujusdam carte fce eisdem Rado ad cum vite sue de man'o p'dco cum p tin dom [or dcm.?] Thomam Urswik ante dcm feoffament eisdem Wills & Cecilia p ipm Thomam Urswik informa p'dca de eodem man'io, fact' ubi mohil mani p'da cum ptin possessionem ipsius Radi' p cartem illam unqm. tnsunt. in man'm. p'dcm sup possessionem p'dce Cecili'e intravit sup quem quidam Johes Rades intravit sup quem p dca Cecilia intravit pnt ei bene licuit E—— omia. & singula eadem Cecilia parat'. est vñicare Et unde petit judcm. si assia, inde int'. eos fieri debeat &c.

Et p'deus. Radus dicit qd ipe, ab assia sua p'dca p aliqua pallegat hend peludi, non debet & quia dicit, qd. dni anteqm. p'deus T—— Urswik aliquie huit, in man'io p'dco cum ptin quidam Johes Wolton Capellanus & Thomas Causey Capells. fuerunt sei—— de manio, illo cum ptin, in dnico suo, ut de feodo et sic inde seiti man'iu, illud cum ptin, dederunt cuidam Ricco Torbok chr. hend & tenend, eidem Ricco & her. de corpore suo exeunt Ita qd idem Ricus sine her', de corpore suo exeunt ob—— tunc maniu p'dcm, cum ptin, integre remaneret cuidam henr', Torbok fr. ejusdem Ricl. hend & tenend eidem—— & hered' de corpore suo exeunt virtute cuj' doni p'deus, Ricus fuit seitus, de man'io, p'dco, cum ptin, in dnico—— de feodo talliat', postea idem Ricus, objit sine herede de corpore suo exeunte post cuj' mortem p'dcm—— virtute doni p'dci, remansit p'fato henr' & her', de corpore suo exeunt', p quod idem henr', in p'dcm—— man'iu, cui—— in remanere suu, p'dcm, intravit & inde seiti' fuit in dnico, suo ut de feodo talliat', v'tute, doni p'dci, Et quendam Johem Torbok & objit post cuj' mortem manm, p'dcm, cum ptin, descendebat eidem Johi ut fil & hered—— Henr' p formam doni p'dci, ac idem Johes intravit in man'iu, p'dcm, cu p'tin, & inde fuit seiti' in dnico, suo ut de—— suo talliat' p formam donacois, p'dco Et h'vit exitu, henr', marg'iam & Elizabeth, & objit post cuj' mortem man'iu, p'dc—— cu, ptin descend, eidem henr', ut filio & her' ejusdem Johis virtute doni p'dci, Idem qs henr' intravit in man'iu, p'dc—— cu ptin, & inde seiti' fuit in dnico, suo ut de feodo talliat' p formam doni p'dci, Posteaqs, idem Henr' de p'dco, man'io cu ptin, & de tñ, statu inde objit seisitus sine her' de corpore suo exeunte post cuj' mortem man'iu p'dcm cum ptin, descend p'fat', marg'ie & Elizabeth ut soribz, & her ipsius, Henr', eodem Marg'ia & Elizabeth in Maniu p'dcm, cu p'tin, ut sorores & her ipsius, Henr' fil' Johis, intraverunt & fuerunt inde seite, in dnico suo ut de feodo talliat' v'tute, doni p'dci, Eadem Marg'ia postea objit, sine her', de corpore suo exeunte post cuj' mortem jus medietatis Man'ij, p'dci cum p'tin descend, eidem Elizabeth ut sorori & her' ejusdem Marg'ie, Posteaqs eadem Elizabeth, de p'dco Manio, integre post mortem ipsius Marg'ie fuit seiti' in dnico suo ut de feodo talliat', v'tute doni p'dci et p'dca Elizabeth huit exitu ipm Radm, Orell, & objit post cuj' mortem jus Man'ij p'dci, cu, p'tin, descend eidem Rado ut fil & her' ipsius Elizabeth, Idem qs Radus man'iu, illud cum p'tin intravit & inde fuit seiti' in dnico suo ut de feodo—— v'tute doni p'dci, quousqs p'dca Cecilia ipm Radm inde injuste & sine judicio disseis et petit assiam &c. Etp'do—— Cecilia petit', qd assia, p'dca vob sup titulo p'dci Radi' in forma p'dca Et p'deus Radus similiter—— int'. eos assia &c."

(To be continued.)

DISCOVERY OF ROMAN REMAINS NEAR NORTHAMPTON.

BY JOHN JOSEPH BRIGGS, F.R.S.L.

THROUGH the courtesy of Mr. F. F. Fox, of Melbourne, in the County of Derby, the highly esteemed agent of the late Lady Palmerston (on whose estate the discovery was made), we are enabled to furnish the reader with an account of a very interesting discovery of ancient Pottery. We shall simply describe it, and the circumstances under which it was found, and leave the learned Editor of the "RELIQUARY" to offer his opinion upon it. The discovery in the present instance, consists of several urns very dissimilar in shape, some a considerable size, others very small ones. Their shape and character will be best seen by the engravings on Plate XXIII.

One of the larger ones is rather oblong in shape, of a grey colour, with curious indentations at the sides: the smaller ones more elegant in shape and colour, the red colour being imparted to them by the action of fire. The larger ones probably are sepulchral urns, and once contained the cremated bones of a human being: the smaller ones were probably of a similar character, but contained simply the heart of a human being, perhaps that of some distinguished British general, who had served with the Roman army in Gaul or elsewhere, and having fallen in battle his heart was sent home to be preserved: a not unusual custom in the early times. But this is simply conjectural. It appears that many similar vases have been found in the locality. The circumstances of the discovery of the vases now noticed, are thus detailed to me by Mr. H. Garratt, of Duston, near Northampton. "They were found at Duston Ironstone Works, in the excavations made for getting the Ironstone. The ironstone is within six or eight feet of the surface, and in removing the surface-earth to get to the ironstone, these pots were found buried within two or three feet of the top.

"It is often found in the course of baring the ironstone that the earth and soil above have been disturbed; in many cases as though large holes had been dug out six or eight feet deep—sometimes more and sometimes less—and filled in again with surface soil, and it is in these holes that the pots are found at distances varying from two to five feet from the surface. These holes vary in superficial extent from, say, two or three yards to fifteen. I do not know in what position the pots lie, as in moving this earth, that next the ironstone is first cut away with a pick, and that above them falls and breaks up, and the pots are then exposed in the earth that has fallen.

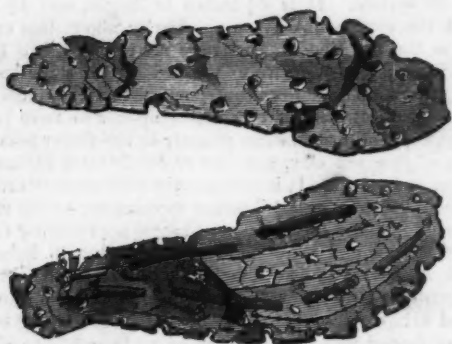
"Human bones, skulls, &c., are frequently found, and very likely in the same holes that the pots are; but as the former are so often met with, their being found contiguous to the latter would not be noticed by the workmen."

King's Newton.





ROMAN POTTERY, FOUND AT DUSTON, NORTHAMPTONSHIRE.



NOTE ON SOME ROMAN REMAINS FOUND ON THE ESTATE
OF THE LATE LADY PALMERSTON, NEAR NORTHAMPTON.

BY LLEWELLYNN JEWITT, F.R.S.

THE discovery of which the preceding brief notice is given by our valued friend and contributor, Mr. Briggs, is a very interesting one. The remains which have been found belong to the Romano-British period, and consist of urns and fragments of other vessels; of implements of iron; and the sole of a leather shoe or sandal. Of these some particulars will no doubt be useful. First as to the pottery:—

This consists (so far as the examples have come under my notice), of five vessels, and three fragments, and they are mostly good examples of the Durobrivian, or Castor ware. The first, fig. 1, Plate XXIII., is a cinerary urn, $7\frac{1}{2}$ inches in height, and $5\frac{1}{2}$ inches in diameter at the mouth. It is of hard buff-coloured clay, very light and thin, and remarkably well turned. It is devoid of ornament, with the exception of a single encircling line, and is of one of the more usual forms of cinerary urns, of which it is a good example.

The second example, fig. 2. is of fine red clay, the outside being of the bluish-slate colour produced by the smother-kiln process so apparent in the Durobrivian pottery. It is 5 inches in height, and $4\frac{1}{2}$ inches in diameter at the mouth. It is depressed in six compartments around its sides, the depressions being formed by pressing the pliant clay inwards after it had been turned on the wheel, or left the lathe. It is ornamented with encircling lines. Vessels of this description are not unfrequently met with in Durobrivian ware. Sometimes, where little ornament was employed on the rest of the vase, these indentations were left quite plain; sometimes an ornament was introduced in the centre; and not unfrequently the indentation was formed into a niche for the reception of a figure.

The third vessel, fig. 3, is a cinerary urn of one of the usual forms. It is of fine black clay, very carefully turned, and is ornamented, in the same manner as on several found at Headington, with diagonal lines

traced on its surface. It is $6\frac{1}{2}$ inches in height, and $4\frac{1}{2}$ inches in diameter at the mouth. A great peculiarity about this remarkably pretty urn is the fact that its bottom is pierced with five holes . . . which have been punched out from the inside with some hard instrument, after the vessel had been fired; and with this punching several pieces have been chipped off. It would appear to have been punctured for draining, almost in same manner as are flower-pots.

Fig. 4 is of fine red clay, and has evidently been surface-coloured with a deeper red colour. It is ornamented with engine-turned bands, and is $4\frac{1}{2}$ inches in height and 2 inches in diameter at the mouth.

Fig. 5 is of fine red clay, and very nearly approaching the Samian in beauty of surface and in colour. It is 3 inches in height, and is ornamented with lines of "engine turning." It is of nearly similar form to some found in Peruvian graves, which were, as shown by Dr. Hume, filled with chicha (native maize-beer), or something of the kind before being buried with the dead, so as to be ready to slake his or her thirst in the passage to another world.

Fig. 6 is a fragment of a dish or patera, of slate-coloured clay, ornamented in its inside with a foliated pattern slightly scratched on its surface. It has been $8\frac{1}{2}$ inches in diameter, and about an inch in depth. Along with these were found a fragment of a large Samian-ware bowl, with human figures, rabbits, &c., in compartments; and the bottom of an imitation Samian bowl, surface-coloured with a fine red, with potter's mark **VXOPIAAI**. There were also found two implements of iron, which are shown on the accompanying engraving. One



of these is curved, and is hooked at one end; it is $7\frac{1}{2}$ inches in length. The other, which is $6\frac{1}{2}$ inches in length, and of goodly thickness, appears to have been, possibly, a part of a hinge, such as would be used for a door or a gate.

One of the most interesting relics in this "find," however, is the sole of a shoe, or sandal, both sides of which are engraved at the head of this article. The shoe is eight inches in length, and is formed of various thicknesses of leather, stitched together with leather thongs, as shown on the engravings. Shoes or sandals of the Romano-British period are far from common, although examples have from time to time been found on Roman sites. Some remarkably good examples will be found engraved in Mr. Roach Smith's *Catalogue of London Antiquities*, and in other works.

Original Documents.

ANCIENT HARTINGTON AND CLIFTON DEEDS.

THESE old deeds are not perhaps in themselves over and above interesting; but nevertheless, besides filling in odd corners of our Quarterly, they serve to supply historical blanks, and often in many other ways bear undream't of happy fruits of thought and action. I have here given a translation of one (the original, in Latin, hangs "framed and glazed" on my walls), which in itself is exceedingly curious, but which, for many good reasons, is strongly suspected of being an arrant forgery; what purpose to fulfil, who shall say but the grey old monks or 'cute scribes who were present at its concoction?

The unusual style of the court-hand and contractions, the palpable mistakes of the copyist, the legal blunders (inter alia, the grant to the monks, and not to the abbot and convent, alone rendering it a mere nullity—see Lyttleton: "when there is no abbot, the convent is but a dead body without a head—and in time of vacation a grant made to them is void." And to this Lord Coke adds, "they have neither ability to take nor to sue,")—the contradictory terms of the grant itself, disproportion and excess of the various kinds of cattle enumerated, and other internal genealogical and technical evidences, all go to prove that this would-be frankalmoine was not drawn up by an expert, but was clearly the work of a bungling counterfeiter.

The second conveyance of land, at Clifton, near Ashbourne, probably dates prior to the reign of the second Henry, and is singular for the consideration of a pair of white gloves, of the value of an obolus (five farthings) payable at Easter.

Thornbridge, Bakewell.

JOHN SLEIGH.

WILLIAM EARL OF FERRERS to all men and his friends, as well present as future, greeting. Be it known to you that I have given and granted to God & St. Mary & the monks of Cumbermare, for my salvation & that of my wife Sibyl & my ancestors & successors, that land which is called Moniesmeadows for making a grange; which Earl Robert my father had dedicated to them. And common of all my pasture of Hertendun & Pillesburi, in perpetual alms, free and quit of all secular exaction & service & aid & custom. But the place which I have given them is distinguished by (certain) boundaries—on the Eastern side to wit, by the ditch which rising out of the valley is extended even to the old mine; on the Northern part by the old mine; on the West, by the ditch which from the mine is stretched even into the valley; and on the Southern part, by the ditch which is in the valley. But they shall be at liberty to enclose this place with a wall or ditch; and within that enclosure they shall be at liberty to construct their houses; & of the said land to plough as much as they please; & to retain the residue of that land, either for meadow or for other houses or conveniences. And the hay of that place they may, if they choose, give or transfer to other places. They shall have there two thousand sheep & four hundred (—f) either of their own or others, at all times: as also along with them, from the feast of St. Martin to the invention of the Holy Cross they shall have there six hundred rams. And at the invention of the Holy X they shall remove the 600 rams & the lambs of the present or past year. They shall also have there 8 oxen & two bulls & 8 cows with as many calves. And for the sustenance of the said cattle I have given & granted to them the said place; & common of all my pasture of Hertendun & of Pillesburi, freely & quietly & without any contradiction (or hindrance). So that none of my men shall presume to disquiet or molest any of them, or presume to impound their animals, unless they be found in the meadows or corn-fields. But if it shall have been told me that the multitude of their sheep exceed the prescribed number, they shall be honestly numbered before two of my men by their over-lookers & the animals which shall

exceed the number shall be removed from that pasture. The monks shall at least give to me for this my gift and concession 180 silver marks & to the Countess my wife 100 shillings: and shall render to me & my heirs yearly for all services & customs three silver marks on the festival of the holy Apostles Peter & Paul. Howbeit, all these things which I have given them, they shall possess, have & hold of me & my heirs freely & quietly, & honorably, well & in peace, for ever, without let or hindrance. And I indeed & my heirs my abovesaid grant against all men according to [our] agreement will warrant. And this grant have I made with the counsel & assent of the Countess my wife & of my uncles & of my barons. And this my charter have I confirmed & with these witnesses strengthened: Thomas Abbat of the Valley of St. Mary. Wm. de Lunsareia, Ranulph & Simon, monks, Robt. de Ferrers & Henry de Ferrers, my uncles, Robt. de Churtun, Robt. de Ferrers, my brother. Robt. & Henry, sons of Walcheline. Nicolas, son of Pagan, then cupbearer! William, clerk (or the Clergyman); another William, clerk of Elataneffeld. Herbert de Thisingtan. Robt. son of Halewart.

[William de Ferrers, 5th Earl of Derby, a Crusader, lost his life at Acon, A^o. 1191; he gave for the health of his soul & of Sibel his wife one wax taper yearly to the church of St. Denis, France.]

Sciunt omnes tam presentes quam futuri quod ego Ricardus de Culbeley (Q. Cubbeleg i. e. Cubley) dedi concessi et hac presenti carta mea confirmavi Willielmo de Culbeley (Q. ut supra) filio meo et hæredibus suis vel suis assignatis et eorum hæredibus pro homagio et servicio suo unum toftum (toftum) cum pertinentiis suis in parochia (parra) Cliftonæ—Illud scilicet quod jacet inter Toftum quod fuit quondam Philippi sacerdotis ex una parte et toftum Willielmi de la Laure ex altera. Tenendum et habendum dicto Willielmo et hæredibus suis vel suis assignatis et eorum hæredibus de me et hæredibus meis, libere, quiete, solute, jure hereditario cum omnibus libertatibus et assignatiis, liberis communis ad predictam villam pertinentibus. Reddendo inde annuatim capitalibus dominis illius feudi duodecim denarios argenti pro me et hæredibus meis ipse et omnes prenotati (prenominati?) Scilicet ad festum sancti Michaelis sex denarios et ad festum beate Marie in Martio (Q. Marcio) sex denarios pro omni servicio seculari et exactione et demanda. *Miki* (Michi pro mihi) vero et hæredibus meis unum par albarum cyrotecarum ad pretium unius oroli, vel obolum ad pasca. Ego autem et heredes mei dicto Willielmo et heredibus suis vel suis assignatis et eorum hæredibus predictum toftum cum pertinentiis suis contra omnes homines warrantizabimus, defendemus et acquietabimus. Ut autem hæc mea donatio, concessio et carte mee confirmatio rata sit et stabilis in perpetuum, presentia scripto sigillum meum apposui. Hiis testibus. Simone de Clifton, Willielmo de-la-launde, Thomâ filio HERNICI, Rogero filio HERNICI, Ricardo filio HERNICI, Roberto de Culbeley (Q. ut supra), NICOLAO Coto, Ricordo le yeph, Alexandro mercatore, Willielmo de Esseburn, Roberto Pistore et aliis.

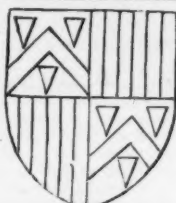
Know all, as well present as future, that I, Richard de Culbeley (Q.), have given, granted & by this my present charter have confirmed to William de Culbeley, my son, & to his heirs or his assigns, & their heirs, for his homage & service, one toft with its appurtenances in Little Clifton.—That (toft) to wit which lies between the toft which was formerly Philip's the priest, on the one part, & the toft of William de-la-Launde on the other. To have & to hold to the said William & his heirs or assigns & their heirs, of me & my heirs, freely, peacefully, unrestrainedly, of hereditary right, with all liberties, easements & free Common to the said vill belonging. Yielding therefor yearly to the capital lords of that fee twelve silver pence for me & my heirs, he & all the beforementioned persons. To wit, at the feast of St. Michael 6d., & at the feast of Blessed Mary in March 6d., for all secular service, exaction & demand. And to me & my heirs one pair of white gloves, of the price of one obolus, or an obolus at Easter. And I indeed & my heirs to the said William & his heirs or their assigns & their heirs, the said toft with its appurtenances against all men will warrant, defend & acquit. And that this my grant, covenant & confirmation of charter may be fixed & firm for ever, to this writing my seal have I placed. These being witnesses:—Simon de Clifton, William de la Launde, Thomas son of HERNICUS (Q. Hervicus) Roger son of HERNICUS, Richard son of HERNICUS, Robert de Culbeley, Nicholas Cote, Richard le-yeph, Alexander the merchant, William de Esseburn, Robert the baker and others.

(Without date or seal.)

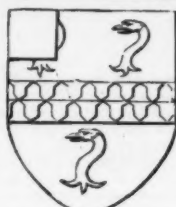




GILL.



PEGGE AND STRELly.



MACHON.



FURNIVAL.

ECCLESFIELD.



BURTON.



MOREWOOD.

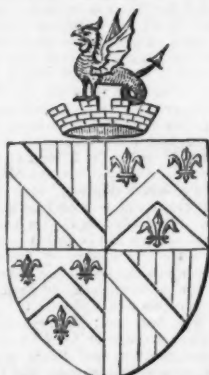


FELL.

Notes on Books.



SHORE.



MOORE OF MOORE HALL.



WILLIAMSON.

HUNTER'S "HALLAMSHIRE."*

It is impossible to overrate the value and importance of Dr. Gatty's new edition of one of the best topographical works that has ever been penned—"Hunter's History of Hallamshire,"—and we have more than ordinary pleasure in calling attention to it in our columns. Originally published in the year 1819, and principally even then for subscribers, Hunter's "Hallamshire" had never been reprinted, and had got to be so scarce as to become almost a "sealed book" to topographers. For many years it had been a source of wonder that a new edition of so deserving a book was not issued, but with the "wonder" the matter ended, and people have had, instead of seeing the book on their own shelves, to wade through museum and library copies for what information they have sought. Now, after the lapse of just half a century, through the energetic labours of Dr. Gatty, the fresh edition so long called for, has appeared, and has been edited in a manner that would have been most gratifying and satisfactory to Joseph Hunter himself were he alive to see it. Dr. Gatty deserves very hearty thanks for the labour he has bestowed on the work, and for the admirable manner in which he has issued it.

Of the book itself it is needless to speak, for it is a standard work, and one well known to antiquaries and topographers and genealogists. All that we need do is to speak of the way in which the new edition has been edited and issued, and of this we can speak only in terms of the highest praise. The additions by the editor are judiciously introduced, and add immensely to the value of the original work. The pedigrees have, in many instances, been brought down to the present time, and the topographical information has also been extended, and continued to the date of re-publication. One of the most marked features of the new edition is, however, that part which relates to the trade and commerce of Sheffield and its neighbourhood. The chapter on the "Expansion of the Town and Trade of Sheffield," occupying seventy pages, is one of the best, most comprehensive, and exhaustive articles we ever remember to have read, and shows how thoroughly well qualified in every way the learned editor was for the task he has undertaken. Indeed, it is, without exception, one of the best books of modern times.

The volume is illustrated with all the original plates and wood-cuts of the former edition, with the addition of several new ones which have been engraved expressly for it. Of the heraldic portion of the illustrations we are enabled to give some few examples; for the plates, which are exquisitely executed, the reader must go to the book itself, which has only one drawback—the want of a more extended index. In works of this kind a full index of names, of persons, and of places, is essential; and this, as we trust Dr. Gatty will find a third edition soon called for, we commend to his careful attention. In every other respect the work deserves the most unqualified praise.

* *Hallamshire. The History and Topography of the Parish of Sheffield in the County of York.* By JOSEPH HUNTER, F.S.A.: A new and enlarged edition by the Rev. ALFRED GATTY, D.D. London: Virtue & Co.; Sheffield: Pawson & Brailsford. 1 vol. folio, pp. 508, illustrated, 1869.

HISTORY OF BANDON.*

It is not often that a topographical work—the history of a town or district, and full of antiquarian details, genealogical tables, and accounts of battles and rebellions—is an entertaining or pleasing book for the general reader, but so it is with Mr. Bennett's excellent "History of Bandon," now lying before us. It is, in many parts, one of the most entertaining books, in many respects, that we have of late read—the anecdotes with which it is interspersed being extremely well told, and eminently characteristic of Irish character. The history of the town of Bandon, and of the other towns in the West Riding of Cork, are admirably set forth by Mr. Bennett, who has left no stone unturned, no source unsearched into, to collect materials for his work, and has spared no pains to do justice to his subject. Bandon, it need not be told our readers, was a waste tract of land that had been escheated to the Crown, but which was colonised in the times of Queen Elizabeth by a band of Protestants, and the story of their struggles is well and graphically told, as are all the events which have since happened in the district. "The Saxon planter," says Mr. Bennett, "had to handle the arquebus as well as the mattock—he was as familiar with powder and lead as he was with barley and seed oats. His Irish neighbours looked with longing eyes on the fruits of his soil. If they could but lay hands on his comfortable homestead—if they could but make their own of his cattle and enjoy his cultivated fields—they could bask all day in the sun and denounce the perfidious Saxon. But the Saxon, who won his fields and his home by dint of perseverance and hard work, had no idea of allowing others to possess them against his will. Hence, the perpetual strife between the Saxon who had, and the Celt who had not; between the civilized Englishman, and the barbarous Irishman; between those who lived in cheerful homes, and who supplied their tables with beef and mutton, and those who dwelt in wretched cabins composed of wattles, plastered over with cow-dung and mud, and who lived on roots and whey!"

We repeat that Mr. Bennett undertook a laudable task in writing the history of this truly interesting district, and that he has acquitted himself admirably in his labour. The book is one of the best histories and most readable of volumes we have for a long time seen, and we heartily wish it every success. We ought to add that its printing and general style reflects great credit on Mr. Guy, its publisher, who has produced it in as good a style as if it had issued from one of the best London houses.

LONSDALE DIALECT.†

ONE of the most useful contributions which has been made to philological literature is this admirable volume, which contains upwards of six thousand words, to each of which the full meaning, and in many instances the derivation, is attached. It is impossible to overrate the importance of glossaries and dictionaries, such as this one, of provincial words and phrases, and thanks are therefore eminently due to the Rev. J. C. Atkinson (who is well known as the author of "A Glossary of the Dialect of Cleveland"), who has so ably edited Mr. Peacock's collections; and to Mr. Furnival, who has added an introduction to the book.

It is only by the publication of such volumes as this, and then by a careful analysis of the whole, that we can ever hope to obtain what the Philological Society has long talked of undertaking. The volume is one of the most important and carefully-prepared of any contribution to so great an end, which has been issued. Would that each county or district had as careful a collector as Mr. Peacock, and as careful an editor as Mr. Atkinson.

FURNESS DIALECT.‡

ANOTHER work, smaller in size, and less extensive in number of words than the one just spoken of, but equally useful with it, is the one recently issued by Mr. Morris, on the "Words and Phrases used in Furness, in North Lancashire." The collection of words is remarkably good, and Mr. Morris has, most wisely, and at considerable pains and trouble, illustrated them, where practicable, with extracts from old writers. This is as it should be, and we heartily wish other collectors of provincialisms would adopt Mr. Morris's plan, and be as careful as he has been in the preparation of his choice little volume.

* *The History of Bandon and the principal towns in the West Riding of County Cork*, By GEORGE BENNETT, B.L. Cork: Francis Guy, Patrick Street, 1 vol. 8vo. pp. 572, 1869.

† *A Glossary of the Dialect of the Hundred of Lonsdale, North and South of the Sands, in the County of Lancaster*. By ROBERT BACKHOUSE PEACOCK. Edited by Rev. J. C. ATKINSON. 1 vol. 8vo., 1869, pp. 95 and 82. London: Asher & Co., Bedford Street.

‡ *A Glossary of the Words and Phrases of Furness, North Lancashire*. By J. P. MORRIS, F.A.S.L., etc. 1 vol. small 8vo., 1869, pp. 114. London: J. R. Smith; Carlisle: Geo. Coward.





Seal of Gloucester.



Horse from the Tournament Roll, temp. Hen. VIII.



Seal of Ralph, Farrier to the Bishopric of Durham.

ANCIENT HORSE-SHOES.



HORSE SHOES.*

ONE of the most clever, most striking, and most curious books of modern times, is Mr. Fleming's "Horse Shoes and Horse Shoeing," to which we would call the most especial attention of our readers. The subject is an entirely new one, for, beyond a few fugitive articles on the origin of shoeing and the forms etc., of shoes, and some chapters devoted to the matter in works on farriery, nothing had as yet been done to fully search out their history, and the modes which had been adopted of making and attaching them. It was left, therefore, to Mr. Fleming, who is a man of large experience, and one already favourably known in the world of letters, by his "Travels on Horseback in Mantchu Tartary"—a work which we have heard spoken of in the highest terms—to prepare a history, which we honestly believe no man but himself was qualified to undertake, of these truly useful and important articles. How well he has acquitted himself of his task his book abundantly testifies, and we cordially recommend it to our readers' closest attention.

Mr. Fleming proves that the art is of great antiquity, and after showing that it was not apparently known to the early Greeks and Romans, traces its invention to the Celts or Gallo-Celts. Be this as it may, the earliest examples known in our own country, belong to the Romano-British period, and have been found with undoubted



Roman remains. They are of extremely good form, with bulgings on the outer edge, as will be seen from the examples here given.

While speaking of Roman horse-shoes, it is well to remark that Mr. Fleming has, after great research and attention to every point connected with the matter, exploded the theory that these curious articles, of which an example is here engraved, are either hippo-sandals, mulo-sandals, bu-sandals, or, indeed, foot coverings at all, but are, probably, nothing more or less than "kicks for the wheels of carriages." It had always been our own opinion that these curious articles could not be hoof covers, for they would, even if they could be attached, (which, in many instances would be

* *Horse-shoes and Horse-shoeing, their Origin, History, Uses, and Abuses.* By GEORGE FLEMING, F.R.G.S., F.A.S.L., &c. London, Chapman and Hall, 1860. 1 vol. 8vo., pp. 692. Illustrated.

impossible,) to the feet of the animal, would make it almost impossible for it to move in them, and would render it continually liable to accidents. The hook at the back of the fore feet would be constantly in the way of the hind feet, and the horse, in fact, could never wear them. Mr. Fleming's theory of their being skids is a very plau-



sible one, so far as regards some of the forms, but others will yet require more consideration before their use is determined.

In Anglo-Saxon times, as is evident from the illuminated MSS. and from actual examples, the art of horse-shoeing was regularly practised—the form of the shoes being somewhat different from those of the preceding era, as will be seen by the engravings at the head of this article. With the Normans the art was much practised, and farriers and marshalls were appointed by the monarch, and followed in his train. Of these, Henry De Ferrars, or Ferraris, is said to have been one of the chief. He received immense grants of lands from the Conqueror, and his family became Earls of Ferrars and of Derby, &c.; and Simon St. Liz had also similar grants of land and honours.* In connection with the Ferrars' family the singular custom at Oakham has not been lost sight of by Mr. Fleming. At this town, which belonged to Ferrars, the custom has, from Norman times, obtained of claiming from every peer of the realm who passes through its lordship or precincts, a horse-shoe—and the right extended to stopping the horse and taking off one of its shoes, unless the same was redeemed by a grant of a shoe, or was compounded for by payment of a fine. The old hall of Oakham, a Norman building, is decorated with many of these trophies of various dates and forms, some of which, especially of the Prince Regent (George IV.), Queen Victoria while Princess, the Duke of York, the Duke of Cumberland (King of Hanover), Duke of Cambridge, and others, are of gigantic size, and surmounted by their coronets, etc.—the names being attached to each of these curious trophies. The arms of the town of Oakham are, very appropriately, a horse-shoe.

Of horse-shoes in mediæval times, Mr. Fleming gives very interesting examples. Of these, one of the most interesting circumstances was the finding of some of the shoes, along with the money and other articles, lost by the flight of the Earl of Lancaster, from Tutbury Castle—of which an account will be given in these pages. These horse-shoes are in Mr. Jewitt's possession.

Mr. Fleming deserves every possible praise for the truly admirable book he has given to the world, and for the liberal way in which he has illustrated it. The practical part of his volume is the most complete that has ever been attempted, and is treated in a masterly and comprehensive manner, and the illustrations, as will be seen from the examples we are, through the author's courtesy, enabled on Plate XXV. to give to our readers, are all that can possibly be desired.

We advise our readers to secure this work for their shelves, assuring them that they will not regret doing so, for although some improvements might here and there have been made, and some errors remedied, they do not take away one atom from its usefulness and value. We trust we shall soon have to chronicle the fact of this truly admirable work attaining a second edition.

* For a curious illustration of horse-shoes in connection with the Ferrars, see the "RELIQUARY," vol. II, p. 16, where a Norman pitcher, with the badges of that family, is engraved.





CARICATURES OF COSTUMES, 1772 TO 1777.



CARICATURE HISTORY OF THE GEORGES.*

IF our readers want a book to entertain, to instruct, and to gratify them, they cannot do better than purchase, and read, our friend Thomas Wright's "*Caricature History of the Georges*," so admirably and so cheaply issued by Mr. John Camden Hotten. The volume is, with some alterations and additions, and with many improvements in arrangement, etc., the work issued many years ago by Mr. Wright, "*England under the House of Hanover*," which has long been out of print. The work is one of the most telling histories of England, of the century of which it treats, that has ever been penned—telling, because it illustrates the most striking features of the times by the pencils of the caricaturist and the satirist. "The work is necessarily," says Mr. Wright, "but a sketch; only the more prominent points of the history of a hundred years are seized upon, and put forward in relief; the plan adopted has been to use caricatures and satires in the same manner that other historical illustrations are commonly used, by extracting from them the point, or at least a point, which bears more particularly or directly on the subject under consideration; thus a few figures are taken from a caricature, or a few lines from a song. Some of the more remarkable caricatures have been given entire on separate plates. The idea, it is believed, is new, and I had to contend with the difficulties of labouring in so extensive a field, where nobody had previously cleared the way. These difficulties were, indeed, much greater than I foresaw, for no public collection of caricatures or of political tracts or papers exist. The poverty of our great national establishment, the British Museum, in works of this class is deplorable. As far as regards caricatures, I had fortunately obtained access to several very extensive private collections. Unfortunately no one, as far as I have been able to discover, has made any considerable collection of political songs, satires, and other such tracts, published during the last century and the present. This is a circumstance much to be regretted, for it is a class of popular literature which is rapidly perishing, although the time is not yet past when such a collection might be made with considerable success."

Whether taken up, as it ought to be, as a novel and highly curious "*History of England*," under the stirring period of the first Georges, for careful study and for real information, or whether taken merely for the purpose of whiling away an hour or two in pleasant and entertaining reading; whether taken up for the purpose of understanding the state of political parties, or the shapes and forms of head-dresses; or whether opened to gain information on State bubbles or social foibles, it will never be found wanting. A book more full of information, for its size, it would be impossible to find—it is, in fact, a double-yolked egg, and therefore possesses twice its legitimate quantity of sound meat. The illustrations, some hundreds in number, are admirable, and a selection from these we are permitted, by the courtesy of Mr. Hotten, to present to our readers.

The first illustrations we give for our readers' edification, is a series exhibiting the

* *Caricature History of the Georges; or, Annals of the House of Hanover, compiled from the Squibs, Broad-sides, Window Pictures, Lampoons, and Pictorial Caricatures of the Times.* By THOMAS WRIGHT, F.S.A. London: John Camden Hotten, Piccadilly, 1 vol. 8vo., pp. 640, 1868. Illustrated with Plates and Wood Engravings.

truly wondrous costumes which our grandfathers and grandmothers indulged in. These, copied from engravings of the period, will be found arranged on Plates XXVI. and XXVII., the first eight being of about 1772 to 1777, and the remainder from about 1791 to 1803, and 1810 to 1818. The next relate to the part which the "beautiful Duchess"—Georgiana, Duchess of Devonshire—took in the election of Charles James Fox, in 1784. The newspapers were disgracefully scurrilous and insulting in regard to the amiable and accomplished and lovely duchess, and levelled their infamous shafts at her in no measured terms. She took a great interest in the election, and worked hard to bring it to a successful issue. Attended by several others of the beauties of the Whig aristocracy, she was almost daily present at the election, wearing Fox's cockade, and she went about personally soliciting votes, which she obtained in great numbers by the influence of her personal charms and by her affability. The Tories were greatly annoyed at her Ladyship's proceedings, they accused her of wholesale bribery, and it was currently re-



THE SUCCESSFUL CANDIDATE.



ELECTION BRIBERY.

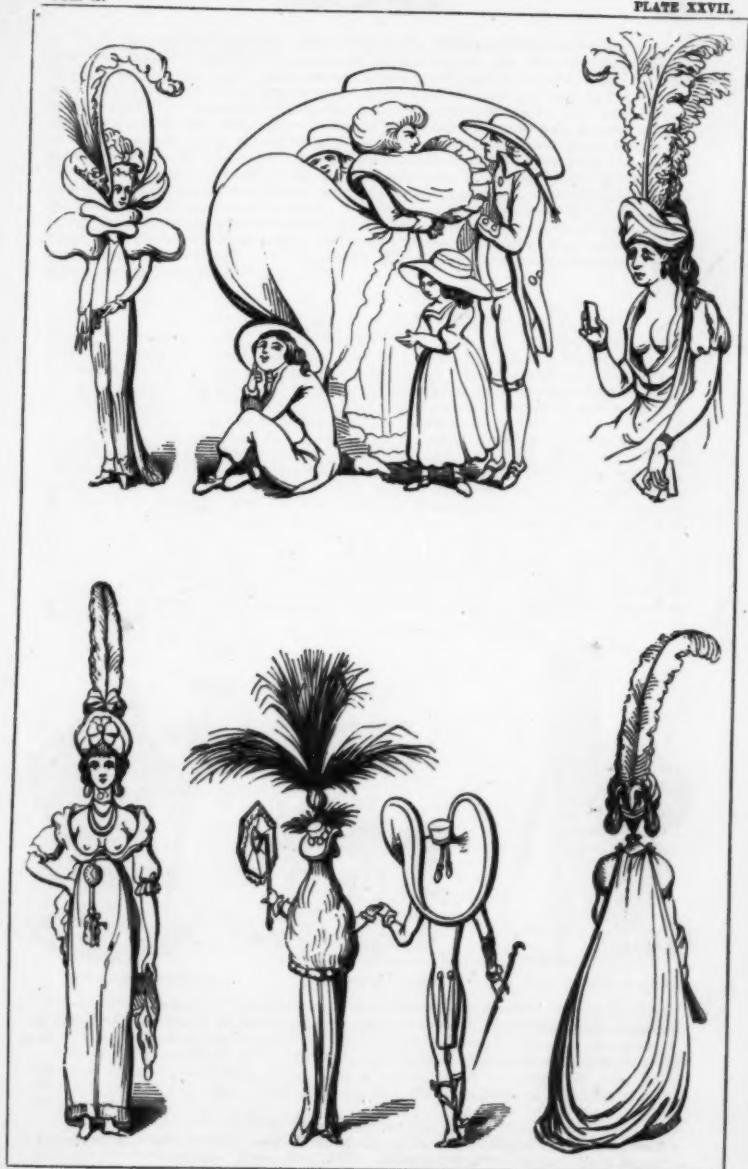
ported that she had in one instance bought the vote of a butcher with a kiss, an incident which was immediately exhibited to people's eyes in multitudes of pictures, with more or less of exaggeration; but nothing could be more disgraceful than the profusion of scandalous and indecent abuse which was heaped upon this noble lady by the ministerial press, especially by its two great organs the "*Morning Post*," and the "*Advertiser*." Not only was she made the subject of written attacks, but of caricatures as well, and scores of engravings, pamphlets, songs, and squibs were the result. The engravings we have given will well illustrate this matter, and show the kind of ridicule to which this amiable, virtuous, and shamefully ill-used and vilified lady was subjected.

George III. and his Queen, were naturally, from their curious habits, prolific subjects for the caricaturist and the lampoon writers. The companion pair, here given, which are intended as reflections on the penuriousness of the King and Queen, show the King in uncourtly dishabille, toasting his own muffin for breakfast, while the kettle is on the fire in front of him; and the other shows the Queen frying sprats for supper, she performing the office of turning them on the gridiron, while her pocket is literally overflowing with money.

We repeat that this is one of the most curious books ever issued. It is one that cannot be opened without instruction and without amusement, and it ought to be in every library and every household in the kingdom. Mr. Wright has often earned our thanks for the many excellent works he has issued, and it is not too much to say, that the "*Caricature History of the Georges*" is one of his very best.

OLD MERRY'S ANNUAL FOR 1870.

THE new volume of this publication (London: Hodder & Stoughton), is the best yet issued—and that is saying a great deal. It is a capital gift-book.



CARICATURES OF COSTUMES, 1791 TO 1818.



THE FIRST MEETING OF THE TWO PRINCES

MARY QUEEN OF SCOTS AND HER ACCUSERS.*

ALL who take an interest in the events of the life of this misunderstood, much injured, and barbarously-treated—and at last brutally murdered—lady—and we trust that every Englishman and Englishwoman does take that interest—ought to read Mr. Hosack's able and masterly vindication of her character, which has just been issued. He has carefully weighed, with a perfectly impartial hand, and with a beam worthy of blind justice herself, all the facts which have been brought to light regarding the career of the Queen. He has sifted the false from the true with a precision and a carefulness which do him infinite credit, and in the end has cleared up many mysteries, exposed many falsehoods, and shown up much party exaggeration, and has thus brought his heroine out in her true character. We have not read a book for a long time that has given us such real pleasure as Mr. Hosack's has done, and we cordially recommend it to our readers, assuring them that they will rise from its perusal with unmixed pleasure and satisfaction. We thank Mr. Hosack, in all sincerity, for having given this masterly production to the world.

CURRENCY OF THE ISLE OF MAN.†

OF all the volumes issued by the Manx Society—and they are many and highly valuable—one of the most important and interesting is the last which has been published. It is a long and very able history and description of the currency, of every species, in the Isle of Man, from the earliest time of its introduction to the present moment, and of all the laws and circumstances connected with it or bearing upon the subject. No man in the world, we believe, is so well able to write upon Manx currency as Dr. Clay, and certainly no man could more successfully and more exhaustively have grappled with his subject than he has done. The history of the currency—both coins, tokens, medals, medalets, paper-money, card-money, banks, banking, and every other variety is clearly traced, and carefully, in every particular, detailed by the author, whose antiquarian and numismatic knowledge and abilities are well known in the literary world. The volume is admirably illustrated with photographs and wood engravings, and is one of the most valuable additions to numismatic literature which has of late been made. As we hope shortly to give in our pages an account of the Derby money of the Island, we refrain now from saying more about Dr. Clay's volume than that it is not only an invaluable addition to numismatic literature and to the history of the island, but is a boon to all antiquaries and historians.



FATHER CHRISTMAS.



COSTUME CRACKER.



GIRL OF THE PERIOD.

CHRISTMAS

AND ITS

NOVELTIES.

Of course no household at Christmas, or in the new year, can possibly be considered perfect in its arrangements without a goodly supply of crackers, bon-bons, scented fountains,

* *Mary Queen of Scots and her Accusers, embracing a Narrative of Events from the Death of James V., in 1542, until the Death of the Regent Murray, in 1570.* By JOHN HOSACK, Barrister-at-Law. 1 vol. 8vo. pp. 580, 1869. London and Edinburgh: W. Blackwood & Sons.

† *Currency of the Isle of Man, from its earliest appearance to its assimilation with the British Coinage, in 1840.* By CHARLES CLAY, M.D., President of the Manchester Numismatic Society, &c. 1 vol., 8vo., 1869. Douglas: printed for the Manx Society, pp. 228, illustrated.

and appropriate ornaments, and therefore a few hints as to some charming novelties produced specially for this season by that impersonation of the "Prince of Sweet Scents" which we read of in fairy tales—Mr. Eugene Rimmel—will not be out of place. Among the specialities of this wonderful caterer for every season, are *Costume Crackers*, which are the most amusing things ever invented, and which no head but his would have thought of, each cracker containing a head-dress, or other piece of attire large enough to wear, and forming a rich source of amusement at a Christmas (or any other) party; *Surprise Fans*, which are charming bouquets of flowers, containing a hidden screen fan; *Perfume Lamps*, and *Perfume Bottles*, of all imaginable shapes and sizes; *Floral Crackers*, each of which contains a beautiful and sweetly-scented flower for the hair or button-hole; *Musical Scent Cases*, *Girl of the Period*, *Velocipede*, *Father Christmas*, and a thousand-and-one other designs of scent cases; *Ornaments for Christmas Trees*; *Floral Tricks*, by which a glass full of flowers is changed into a bottle of scent;—these are not a tithe of the charming novelties which Mr. Rimmel has produced. Those who *can*, ought to visit his establishment and select for themselves from his immense variety their gifts for this season, and those who *can not* personally call, should send up to him (at 96, Strand), for a selection of novelties, resting assured that all his productions are the best possible in quality and in design, and are sure to please. The name of Rimmel is so renowned "all the world over," that the simple announcement of the gifts being procured from him is enough to ensure for them instant acceptance in every circle. "Old men and children, young men and maidens," will all find among Mr. Rimmel's novelties something to please and gratify them.

As usual at this time of the year, there is a perfect rush, as of a torrent, of Christmas books and Christmas numbers, which take us by storm, and carry us, either *with a will*, or against the will, whither they will! Sensational stories, ghost stories, love stories—no matter which—are in the ascendant, and turn where one will one sees nothing but brilliantly-coloured wrappers or startling engravings before one. Out of the host of Christmas numbers with which the world is now teeming—for the cold winter-season of Christmas is far more prolific than either the Spring, the Summer, or the Autumn—we specially note the following:—

ST. JAMES'S CHRISTMAS BOX (published at the office of the *St. James's Magazine*, Essex Street, Strand), written by Mrs. Riddell, the truly gifted and marvellously clever authoress of "George Geith," "Austin Friars," "Too much Alone," "Phemie Keller," and a host of other popular novels. This is one of Mrs. Riddell's most telling and admirable stories, and is sure to be read and re-read as extensively as it deserves to be. It is one of the best books of the season.

FROZEN IN (313, Strand), is the title of the Christmas Number of *Bow Bells*, and it is a capital shilling's worth for those who delight in "sensational" reading. The writers are Sala, Hood, Rimbault, Crowquill, Day, Doveton, Rowe, Phillips, Graham, Broderip, &c.; and these well-told stories are cleverly illustrated by Gilbert, Huard, Eliza Winstanley, Florence Claxton, Corbould, and others. It is a cheap shilling's worth of marvellous stories.

THE LONDON SOCIETY CHRISTMAS NUMBER (217, Piccadilly), as usual is good in every department. The names of the writers—Mark Lemon, Lord Charles Thynne, T. W. Robertson, Edmund Yates, Clement Scott, and others; and of the artists—Charles Keene, J. D. Watson, Gordon Thomson, H. Melville, J. Mahony, W. L. Thomas, John Gilbert, M. Ellen Edwards, and Alfred Crowquill—are surely sufficient guarantee for the excellence of this number. In the literary department—though all is good—we expressly recommend "How Mr. Erskine decorated his Church at Christmas," to our bachelor clerical friends; and in the artistic, "The Skating Lesson" is perfect and matchless. We miss from this number the admirable articles of a writer who in former years has signed himself "A Raven's Feather;" and we are sorry for it, for his articles, whenever they appear, give a zest to this magazine.

ORANGES AND LEMONS (Cooper & Co., 81, Fleet Street), is the taking title of the Christmas Number of "*Once-a-Week*," and it is issued in one of the most tasty and taking covers of the season. Its writers are the Editor, Tom Hood, John Saunders, William Sawyer, Sir Charles Young, Cuthbert Bede, George Halse, Charles Ross, Sydney French, and W. T. Greene; and its illustrators are Hablot Browne, better known as our old favourite *Phiz* of the "*Pickwick Papers*," etc.; Mullens, Gunton, Hazlitt, and others. It is good, as indeed everything belonging to "*Once-a-Week*" always is—and is a number in which every one of our readers who takes it up will find something to please and amuse, if not to instruct.

THE CHILDREN'S HOUR ANNUAL (Edinburgh, Johnstone, Hunter, & Co.), for 1869, like its predecessors for the past three years, is a beautiful volume—elegantly bound, splendidly printed, and charmingly illustrated—and is full of the best of stories, the purest of poetry, and the most useful of information of every kind. It is impossible to find a better or more interesting, and at the same time more safe and truly moral magazine than this, and the volume thus becomes one of the nicest gift-books for the young.

AUNT JUDY'S CHRISTMAS ANNUAL (London, Bell & Daldy). We have just spoken of Dr. Alfred Gatty's highly meritorious new edition of Hunter's "Hallamshire," which he has recently edited. Let us now call attention to the charming volume of "Aunt Judy's Magazine," edited by his highly accomplished and gifted wife, Mrs. Alfred Gatty, whose "Parables from Nature," and other works, will last as long as human nature has a taste for pure and wholesome literature. The new volume of *Aunt Judy* is equal to any of its predecessors—which is saying a great deal—and it ought to be in everybody's hands.

CHATTERBOX and THE CHILDREN'S PRIZE (Mackintosh, Paternoster Row), are this year, as before, perfect marvels of goodness and of cheapness, and are two of the very best possible books which can be given to children. They ought to be in every child's hands in the kingdom. "Chatterbox" is a thick handsome volume, full of really good and clever pictures, and of the best of reading. It does the head and heart of its Editor, the Rev. Erskine Clarke, the utmost credit.

MIDSUMMER EVE.*

THE most delightful book of this, or any other season, is "Midsummer Eve," by that most charming of all writers, Mrs. S. C. Hall, of which a splendid new edition is just issued for Christmas and the New Year, by Mr. Hotten. The book is one delicious round of intense enjoyment from its first word to its last, and is told in a manner that no other writer than Mrs. Hall—who is as great a pre-Raphaelite word-painter as Millais is in colour and manipulation—could have accomplished. No one can regret reading it, and no one can feel otherwise than grateful to her and to the artists—Macclise, Stanfield, Creswick, Ward, Goodall, Elmore, Frost, Paton, Hulme, Landseer, Topham, Meadows, *cum multis aliis*, who have so well caught the inspiration of her spirit, and given life and being to the pictures which her mind had created. It is with real pleasure that we hail this new edition of the sweetest and best of all sweet and good books, and we heartily commend it to our readers of every age, of every class, and of either sex. It is the very prince of gift-books for young or old.

GARNISHING OF CHURCHES.†

MR. EDWARD YOUNG COX, who is a member of the well-known and famed house of Cox and Son, of the Ecclesiastical Warehouse, so renowned in all clerical circles for the excellence of their articles and the purity of their designs, has issued an admirable and thoroughly practical treatise on Church Decorations for all the usual festivals. The book is decidedly the best, in every sense of the word, which has been issued on the subject. The designs—which are several hundred in number, and both in photography, in wood engraving, in lithography, and in chromo-lithography—are all good and in excellent taste, and the practical instructions are as clear and explicit as it is possible for them to be. With this book before him the High or the Low, the Broad or the Narrow Churchman, may confidently set about decorating his church; and with all the designs that are ready to his hand, and all the instructions in wreaths, in texts, in banners, in illuminations, in floral devices, and indeed in every branch of the subject, which Mr. Cox has so liberally and cleverly put before him, and with the abundance of material of every kind to be had from the firm, he need have no fear of doing justice to his church, and honour either to Old Christmas, or to any of the other blessed festivals of our Protestant religion. We cordially recommend the book to our readers.

* *Midsummer Eve; a Fairy Tale of Loving and being Loved.* By MRS. S. C. HALL, London: J. C. Hotten, 74, Piccadilly, 1869.

† *The Art of Garnishing Churches at Christmas and other Festivals.* By EDWARD YOUNG COX. London: Cox & Son, Southampton Street, Strand. 1 vol. 8vo. pp. 66, 1869, illustrated.

Notes, Queries, and Cleanings.

"LIST OF DERBYSHIRE GENTRY," 1433.

TO THE EDITOR OF THE RELIQUARY.

DEAR SIR,—In a very able paper upon the Leekes of Sutton, by the Rev. C. H. Clark, contained in the last number of the "RELIQUARY," I came across the following words, "His name appears with the distinction of Armiger in the *List of Derbyshire Gentry*, drawn up in 1433 (12 Hen. VI.)" speaking of John Leeke of Sutton. Also in Lysons' and other histories I find such expressions as the following—"This family is found in the *List of Gentry*, temp. Hen. VI." &c. Now, Sir, having candidly and dispassionately studied the so-called *List of Gentry*, I have arrived at the conclusion that such a nomenclature is erroneous, and that the well-known list referred to is neither more nor less than a list of those freeholders in Derbyshire who opposed the claims of the Duke of York to the throne of England. The date of this list, 1433, is about the time of the commencement of the rivalry between Cardinal Beaufort and Gloucester, the latter having espoused the cause of the Duke of York. But whatever external evidence there may be as to the cause for drawing up these lists in different counties, the *List for Derbyshire* affords sufficient internal evidence to discountenance the idea that it affords a *List of Gentry* at that time living in Derbyshire; and I assert this for the following reasons:—1. If it be, as is represented, a *List of Gentry*, why should the gentry be distinguished in it by any special mark, yet in this *List* we have knights, esquires, gentlemen, and tradesmen all distinguished by their proper titles, the majority having no distinguishing mark, and so being most likely freeholders of different degrees of importance under the rank of gentleman. 2. Many of the leading families in Derbyshire at that period are omitted in this list altogether. The following (very imperfect) list of names will give some idea of the omissions in this respect.

Agard, of Foston.
Barley, of Barley.
Bassett, of Langley.
Blackwall, of Blackwall.
Columbell, of Darley.
Finderne, of Finderne.
Ireton, of Ireton.
Kendall, of Smithaby.
Longaden, of Longaden.
Meverell, of Tideawell.
Powtrell, of Westhallam.
Revell, of Ogotone.
Allestrey, of Allestrey.
Hunt, of Ashover.
Savage, of Castleton.

A'sop, of Alsop.
Buxton, of Buxton.
Chaworth, of Alfreton.
Durant, of Duranthal.
Gibbert, of Locko.
Hurt, of Alderwasley.
Liton, of Litton.
Longford, of Longford.
Milward, of Eaton.
He yon, of Bakewell.
Sutton, of Overhaddon.
Bonnington, of Borrowash.
Lister, of Little Chester.

3. The great majority of the names in "the *List of Gentry*" are of perfectly unknown men, names not to be found in any history of the county. In the whole 332 names which the list contains, I find only 1 peer, 2 M.P.'s, 3 knights, 11 esquires, and 14 gentlemen, with whom are given 2 brasiers, 3 smiths, 1 skinner, 2 tailors, 1 cooper, 1 glover, 1 currier, 1 baker, 1 ironmonger, and 1 plasterer.

I think, Sir, that I have now given you three good reasons why I, for my part, shall cease to call this list in question a *List of Derbyshire Gentry* temp. Hen. VI., and I can only hope that some of your readers will look into the matter for themselves, and come to the same conclusion that I have done.

King's Newton.

I remain, yours truly,

HENRY KIRKE.

VOL. II.—PARTICULARS OF LEASES TEMP. ELIZABETH, ROLL 2.

"In Villa Derb.

Firma unius cotagii cum pert. in Villa Derb.

mox vel nuper in tenura.

JOHANNIS SHAKESPERE,

Reddend inde per annum.

} 2

} nihil. vacat."

circa Feb. 1574.

ANTIQUARIAN DISCOVERY.

SOME men when digging the ground for a reservoir near Groby, Leicestershire, found the bones of a horse and four groats of the reign of King James the First. *Obverse*—Profile of the King, to the right, crowned with an open arched crown, legend—*IACOBVS*, D.G. ANG. SCO. FRA. ET. HIB. REX. *Reverse*—A harp, crowned with an open arched crown, legend—*TWEVE . VNITA . DEVS*.

J. J. BRIGGS.

SAMPSON FAMILY.

SIR THOMAS PARKYNS, of Bunney, the second Baronet of that family, is said to have married for his first wife "Elizabeth, daughter and heir of John Sampson, Esq., of Breason, co. Derby, and granddaughter and heiress of John Sampson, Esq., of Hewby, co. York, an Alderman of London."

I should be glad to know more about this family of Sampson, and to ascertain whether the Hewby here mentioned is the hamlet of that name near Sutton-on-the-Forest, or that in the parish of Harewood. The name occurs in the latter parish *temp.* Edward I. (Kirby's Inquest, published by the Surtees Society, 1866).

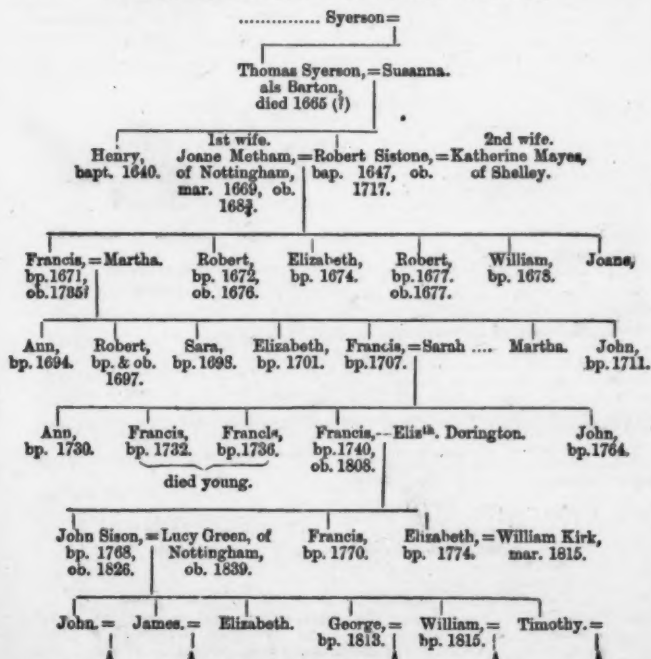
There was a Dr. Henry Sampson, of London, who was a correspondent of Thoresby, and made collections for a history of Nonconformity. In a letter to his friend at Leeds, dated 1st July, 1697, he speaks of his "nephew Woolley," apparently a member of the Derbyshire family of that name, for he says: "If Mr. M. (Manlove, apparently), or my nephew go into Derbyshire, I shall let my sister Woolley know thereof."

Was this a member of the same family; and to which branch of the Woolleys was he related? Any notices of the name will be most acceptable.

J. H. CLARKE.

Hilgay, Market Downham.

THE FAMILY OF SYERSON, SYERSTON, SYSTON, SYSON, SISSON, OR SISON, als BARTON, OF WOLLATON, Co. NOTTS.



Besides the above Thomas Syerson, William, Roger, Christopher, George, and John Syerson, were living at Wollaton and having issue in 1640.

There is another generation to be added to the above, viz.—the children; and in some cases the grandchildren, of John, James, George, Wm., and Timothy Syerson.

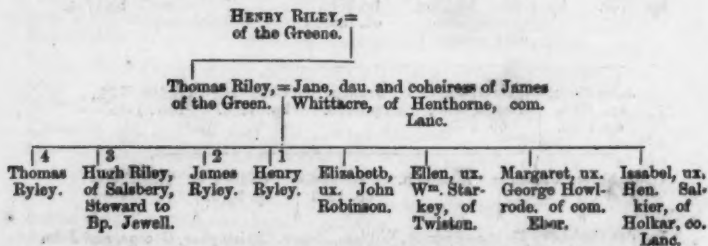
PEDIGREE OF GARNON.



NOTE.—The additions and variations in *italics* are made from Harl. 886, 514. The Pedigree itself is deduced from Harl. MSS. 1400, fo. 77b., and Harl. 1555, fo. 119, both of which last are identical.

RILEY FAMILY.

The following brief Pedigree is from Harl. MSS., 1549, fol. 98.



ARMS.—Quarterly, 1st and 4th, or, a fesse between three crosses pattée, fitchée at foot, *sable*; 2nd and 3rd, *sable*, three mascles, pierced, *argent*.

HISTORY OF DERBYSHIRE.

In the year 1700 Leigh published his "Natural History of Lancashire, Cheshire, and the Peak in Derbyshire;" in 1777, and again, in 1783, Bray wrote his "Sketch of a Tour into Derbyshire and Yorkshire;" in 1789 Pilkington issued his "View of the present state of Derbyshire;" in 1802 "Derbyshire" formed a portion of one of the volumes of Britton and Brayley's "Beauties of England and Wales;" in 1811 Davies published his "New Historical and Descriptive View of Derbyshire;" in 1817 "Derbyshire" formed vol. v. of the Messrs. Lyson's very excellent *Magna Britannia*; and in 1831 Glover and Noble issued a part of their "History and Gazetteer of the County of Derby." These, with Camden and others in which Derbyshire has been briefly described as a part of the general plan, are all the histories of the county which have ever been published, and of these the only two which are at all worthy of the name are those by Lysons and Glover.

Of Lyson's, it is sufficient to say that it is now fifty-two years since it was first published, and that no new edition has ever been issued from that day to this. Of Glover—good so far as it goes—it is enough to say that only the first part of vol. i. and the first part of vol. ii.—the former published in 1831, and the latter in 1833—have ever been issued.

Lyson's, besides being far too brief and superficial—in fact it is simply a good text-book of the county—being now entirely out of date; and Glover, good, so far as it goes, being incomplete (the places described being only those from ABS to part way through DER—and describing not one-fifth of the parishes, etc., in the county), and also out of date, nearly forty years having elapsed since the only parts issued were published—it is surely high time that a new and complete and comprehensive History of the County of Derby should be prepared, and should thus remove the reproach which has ever been attached to it, of having no History of its own, worthy the name.

The subject of a full history of the county has often been broached, and projects have been, from the days of Philip Kinder to the present hour, frequently set on foot, but never, from one cause or other, acted upon. Among these projects, that of Thomas Blore stands pre-eminent for its completeness and excellence, but this, for lack of proper encouragement, was not carried out, and those of Mr. Mitchell, my late father, and others, have all shared the same fate. The present time, with the increased interest which is excited in topography, in genealogy, in antiquities, and in history, which is apparent everywhere, is thought to be peculiarly opportune for developing a plan which I some years ago, and many times since, announced, and for the accomplishment of which I have worked steadily on for a quarter of a

century—that of issuing, with the aid of a staff of generous and industrious helpers, in such manner as is briefly indicated in a former number of the “RELIQUARY,” of a full and comprehensive and liberally illustrated HISTORY AND TOPOGRAPHY OF THE COUNTY OF DERBY; and I trust that this time—for I believe the plans I have laid down, and the organisation which, with the aid of other experienced antiquaries, I am making, contain elements of success which have belonged to no former scheme—that it will be an accomplished fact.

The project, long ago set on foot, is now fairly afloat, and its organisation is rapidly progressing. The names of ready helpers in the great and good work flow in from every side, and I give this intimation in order to ask all who *can* help—and who is there that can not!—to communicate with me as early as possible. To the clergy, especially, I address myself in this intimation, and I know from long experience that my appeal to them will meet with a steady and cheerful response.

The great work of the History of the County *will* proceed, and it behoves every one who takes an interest in the County of Derby to give it every help, by notes, sketches, &c., in their power.

One great feature of my plan—and it is one which is eminently just and right, although generally ignored in similar works—is to give the full credit of every scrap of information to the person by whom it is supplied. None will be ignored, none will be forgotten, none will be slighted, but to the contributions of each and all the names will be attached, and thus the world will see to how brilliant a staff of workers it is indebted at last for a history of this, one of the most favoured and important counties within the confines of the kingdom.

LLEWELLYNN JEWITT.

Winster Hall,
Matlock, Derbyshire.

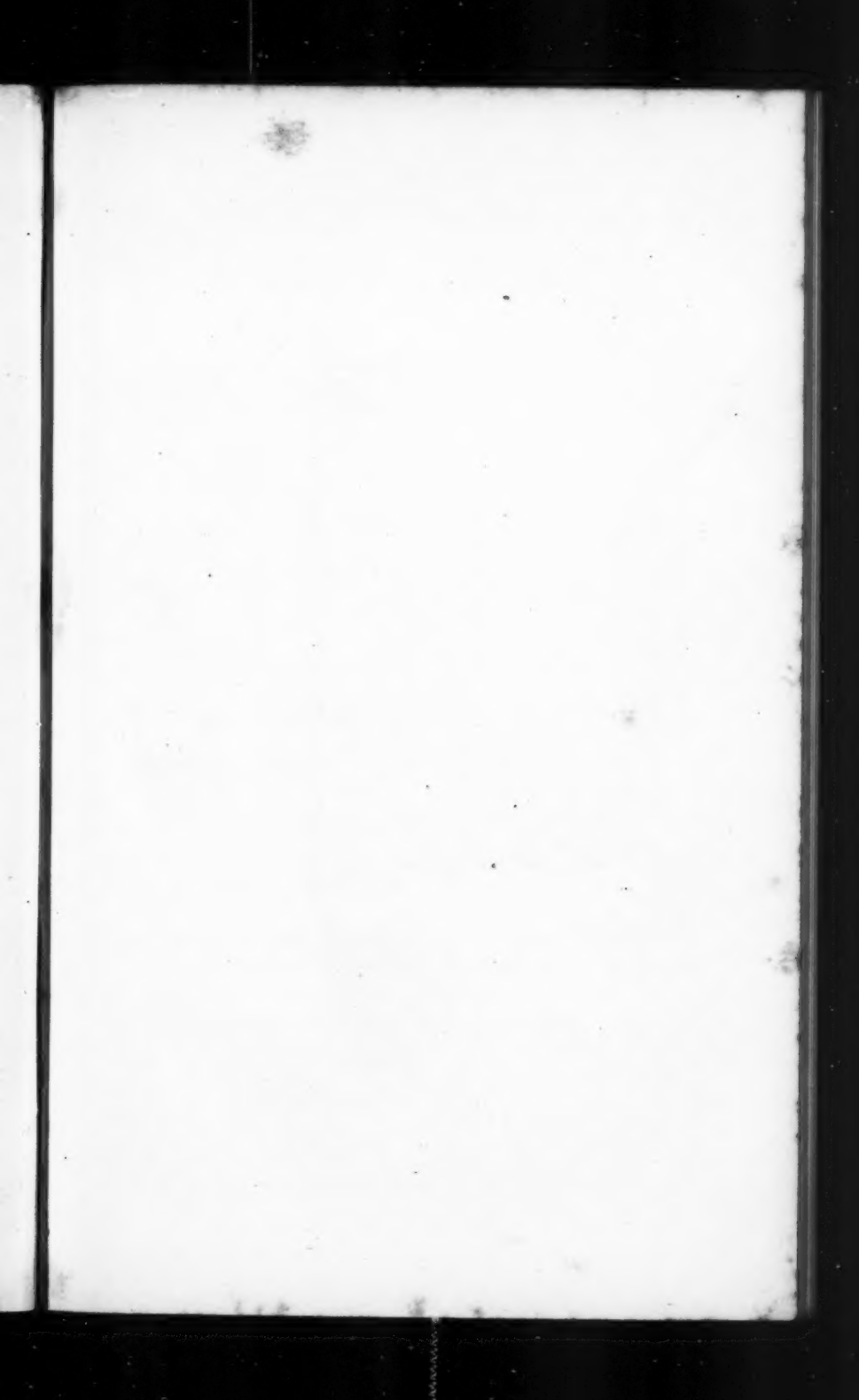
•• A Synopsis of the proposed History of Derbyshire will be published in the next number of the “RELIQUARY,” and will be ready almost immediately for delivery to all who are desirous of helping on the good work.

For this Synopsis, and for heads of information required in each locality, it is hoped that all who are willing to aid will apply to

MR. LLEWELLYNN JEWITT, F.S.A.,

WINSTER HALL,

near MATLOCK.





REMAINS OF THE SHRINE OF ST ALKMUND,
Found in St Alkmund's Church, Derby